
THE CRITICAL REVIEW.

For the Month of January, 1779.

Sermons on several Subjects, by Zachary Pearce, D. D. late Lord Bishop of Rochester. Published from the original Manuscripts, by John Derby, M. A. 4 vols. 8vo. 1l. 1s. in boards. Robinson.

THE name of bishop Pearce is respectable in the republic of letters. His reputation as a critic and a divine is established, by his accurate editions of some of the classics, his theological tracts, and his Commentary on the four Evangelists *. The learned world will therefore undoubtedly be anxious to see this collection of Sermons, which may be supposed to contain an excellent defence of Christianity, or at least a rational illustration of some of its most important doctrines.

The reader however is informed, that ‘none of these discourses, except those on natural and revealed religion in the first volume, and those on popery in the fourth, appear to have been designed for publication.’ On this account he must not expect to find in every one of them an equal degree of accuracy and precision. The ablest writer, when he is composing a sermon for a popular audience, is apt to treat the subject in a more slight and superficial manner, than he would do, were he at that time professedly addressing himself to the literati. But in these hasty compositions a learned, sensible, and experienced writer will suggest many sentiments and observations, which are worthy of notice, and much too valuable to be suppressed.

* See Crit. Rev. vol. xlvi. p. 112.

In his first discourse his lordship endeavours to establish the fundamental article of all religion, the existence of a Deity. The arguments, which he produces in support of this point, are such as have indeed been repeatedly advanced; but as they are in themselves important, and very clearly stated, our readers will not be displeased with the following extract.---Having observed, that there must either have been from all eternity an infinite succession of men, without any original cause; or, that there has existed some other Being, which was the original cause of the beginning of mankind; and having shewn, that the first is absurd, he proceeds in this manner:

' First we have the general consent of all the most ancient writers in favour of this notion, that mankind began to exist at some period of time. Many of the heathen philosophers, especially the earliest, taught " that God made the world out of water *," a doctrine which plainly attributes a beginning to mankind. And this opinion of theirs, that the world was framed out of water, seems to be taken from what Moses says, that the spirit of God at the creation moved upon the face of the waters; which St. Peter expresses almost in the words of the ancient philosophers, when he says, that by the word of God the heavens and the earth (which is the Jewish phrase for the world) were of old standing out of the water † (or rather made of the water) as the words more literally rendered signify ‡.'

Here our author supposes, that the heathen philosophers took their notion of the beginning of the world from Moses. But this, we apprehend, invalidates his argument; by placing this notion on the authority of a Jewish writer, and not representing it as the effect of universal consent.

If it should be objected, that Moses, as an inspired writer, was the *only* person, who could give any account of the creation, we answer: that this objection takes for granted what cannot be proved. We do not know, how far our first parents might be acquainted with some particulars, relative to the cosmogony. At least, which is all our argument requires, they might have certain grounds to believe, that the earth was newly created, or that they were the first inhabitants. In this case some vague traditional accounts of the creation would naturally be transmitted from father to son, in all civilized nations. His lordship, therefore, like many other writers, pays a compliment to Moses, which is probably groundless, as well as injurious to his argument.---He proceeds:

* Tillotson, vol. i. fol. p. 8, 9. Cic. de Nat. Deor. l. i. c. 10.

† 2 Pet. iii. 5.

‡ Exodus xxviii. Tillots. vol. i. fol. p. 8.

‘ We have a second strong argument to prove, that mankind has not existed from all eternity, because we have plain foot-steps of the peopling the world by degrees within the compass of a few thousands of years past. Men, well versed in ancient history, can trace the arrival of almost every particular people into that part of the earth where it now inhabits: some nations by degrees have moved farther westward, others to the south, and others to the north, all setting out from the eastern countries, where Moses assures us, and we Christians believe, that mankind had its beginning in our first parents. Whereas, if men had existed from all eternity, the whole earth must have been peopled millions of ages before the date which our historical records bear; and, no place, after so long a series of time, could have been left uninhabited within the compass of the last six thousand years.

‘ A third circumstance to prove this, is the progress of the several arts and sciences among mankind; which we can clearly trace backwards, and find the original of, at the distance of no more years than are assigned in the scriptures for the age of the world.

‘ But, if mankind had no beginning, all those arts and sciences must have been invented and perfected long before any remembrance of the histories which we now have: unless we will be so unreasonable as to suppose, that from eternity, till within the compass of the last six thousand years, the inhabitants of this earth were all stupidly ignorant, and incapable of any invention and improvement in knowledge.

‘ And to these proofs, I may add one more circumstance no less convincing, viz. that there are extant neither histories, nor records, nor even traditions of any actions of heroes, law-givers, or other celebrated men, before that time, which we usually fix upon for the infancy of the world. And it would be very strange, that all memory should be lost, that no foot-steps should remain of this supposed eternal race, if it were true that there never was a time when that race of men did not live and flourish here on earth.

‘ Unbelievers may suppose, if they will, that all these four circumstances have been brought about by some universal deluge, which happened once or at several times within the compass of eternity, and swept away the whole body of mankind, except a very few, and those of the most ignorant sort: able indeed to recover the race of mankind, but unskilled to recover any of the arts or sciences, and retain any knowledge of what was past. But an universal deluge is one of the greatest miracles: such as could not happen without the power of some superior Being to bring it on; and the supposition of this is in effect giving up the point. Has not Moses given us an account of one such deluge? and does not he introduce God himself as the author of it? and did ever any writer attempt to solve the possibility of it, without supposing, that the common course of nature (which we call the laws

laws of nature) was somehow changed, a thing to be accomplished only by a Being superior to nature? so that to talk of a general deluge, is to allow the being of a God; for the consequence must be that, whether they will see it or no. Besides, of one general deluge we have an account in Moses's writings: and did that deluge destroy the knowledge of all that preceded it, as the objection requires? no: for we are still acquainted with many things done before that time: many inventions then first put in practice are remembered even now, and they are ascribed to the true original discoverers of them. So that should the supposition of several such universal deluges be true, yet nothing would be gained thereby, to shew, that there might have been an eternity of ages, in which mankind existed, before the present account which we have of things in the world.'

In this passage the notion of an universal deluge, or several local deluges, abolishing all the records and monuments of preceding ages, is very properly exposed.

The author proceeds to shew, that the Deity exercises what divines call an actual providence in the world. Among other arguments in defence of this article, he insists, that the powers of attraction and gravitation are proofs of God's constant and immediate agency. This is a notion, we confess, which is maintained by many eminent writers; but as inconclusive, as it would be to assert, that the going of a clock is owing to the constant and immediate agency of the maker.

In the *third* discourse his lordship produces the most obvious and satisfactory arguments, which reason affords, in favour of a future state. In the *fourth*, he points out the chief of those duties, to which we are directed by the light of nature, or, in other words, the obligations of natural religion. In the *fifth* he considers the *necessary* and *unavoidable* imperfections of that religion, which reason alone teaches us; and secondly its *accidental* ones.

Its necessary defects he reduces to these three heads: that men, under the direction of reason only, wanted authority to commence instructors; that this religion did not, and could not possibly, discover to men, that God would assist them towards the discharge of their duty with his grace and divine help; and lastly, that it did not, and could not find out for men any method of reconciling God to them, whenever they had offended him by their transgressions.

On the last of these topics he argues in this manner: 'repentance is but after-wisdom, it alters nothing of past faults, it is not the undoing of what has been done amiss; and strict justice, such as naturally belongs to God, knows no other

other rule, than that of rendering to every man according to his works.'

This is surely an injurious representation of God, and the moral constitution of the universe. Repentance, it is true, 'cannot undo what has been done amiss ;' but it may render the sinner an object of mercy ; and it cannot be supposed, that God is inexorable ; or, that he created a world of frail and peccable beings, with a determination to exclude repentance, and punish them with everlasting destruction for one transgression. This would leave no room for the exercise of his patience, forbearance, and mercy ; it would annihilate his most amiable and endearing attributes ; and contradict all our ideas of his goodness and benignity, which we derive from the contemplation of his works.

The author intimates, that Christianity alone discovered the means of reconciling God to mankind. But the scripture places the matter in a very different light ; informing us, that God was in Christ *reconciling the world unto himself** ; or, that He was uniformly gracious, and man only estranged and alienated from virtue, and his Creator.—It is usually said, that our Saviour gave repentance its efficacy. But no such doctrine is any where taught in scripture. The uniform language of divine revelation is this : 'When the wicked man turneth away from his wickedness, and doth that which is lawful and right, he shall save his soul alive.' And the dictates of reason are perfectly agreeable to this representation. We therefore cannot but conclude, that his lordship exaggerates the imperfections of natural religion.

From natural religion his lordship proceeds to consider the excellence, and the evidences of Christianity.

In recounting these evidences he shews, that the books of the New Testament were written by those persons, whose names they bear ; that their account is a faithful one ; and that their writings are come down to us, not only uncorrupted, but so far unaltered, as to be the very same, in the main, with what came out of the hands of the sacred writers.

It is asked by way of objection, that if the Christian revelation came from God, why did it come so late ? why was it not given to all nations ? How happens it, that Christians differ so widely about the meaning of the sacred books ? and how comes it, that it has not had all its proper effect in reforming the world ?

* See 2 Cor. v. 18, 19, 20. Rom. v. 10. Col. i. 20, 21.

To the first the author replies, that the Christian revelation is not come too late to the objector; that it is a free gift, and no age had a right to it; that Christ came at a time, when God thought it most proper; that the ages before Christ appeared may have received great advantages from his death; and that though Christianity has not existed eighteen hundred years, we do not know to what length of time it may still subsist.

To the second question he answers, that nations, which never heard of Christ may probably reap some benefit from his death and intercession; that we may as well ask, why is not the fruitfulness of the earth universal, as, why is Christianity not universal; that to force it upon men is not suitable to the nature of free agents; and that we have reason to think, it will be finally extended to all nations.

To the third question he replies, that all Christians are agreed as to the great branches of Christianity; that, in other points, in which there is not this unanimity, the meaning of the sacred writers might have once been clear and intelligible, and are only rendered obscure by the change of languages and customs, or perverted by the prejudices of men; and that St. Peter, when he tells his converts, that St. Paul had spoken to them in his Epistles of these matters, in which there are some things 'hard to be understood,' only meant such things, as he had just before been mentioning, viz. 'the day of the Lord, and the coming of the day of God', to take vengeance upon the Jews, as it happened in the destruction of their temple and city; and that they were hard to be understood in no other sense, than as the Jews could not bring themselves to believe, that heaven would take so great a vengeance upon their nation.—We may add, as a circumstance, which seems to corroborate this interpretation, that in the original the article is in the neuter gender, *εν δισ,* and cannot agree with *επιστολας.*

To the last question the author answers; that men by their free agency are left to act viciously or virtuously as they please; that we live among Christians, and see their faults; but we do not know the vices of former ages; that the present times in Christian countries may be much better than former times in heathen countries; that Christianity had once an effectual influence on the morals of its professors; that it is still capable of producing this effect; and where it does not produce it, other causes, such as wealth, luxury, pleasures, &c. occasion its obstruction.

In the ninth sermon the author enquires how sin came into the world; and he answers in general, that it came, as virtue did, by exercise of man's freedom of will. However, he adds: 'We

may

may say, that sin is born with all who are born into the world; or, that there is a bias, an inclination, a proneness to sin, derived to us with our birth, through the many generations, which have passed from our first parents. To suppose this conveyed in such a manner, is no difficult thing, when we observe, that tempers of mind are often conveyed from parents to their children. Pride in some families seems to be hereditary, like their estates, and sometimes more lasting than even these are: while sweetness of manners, and gentleness of disposition, pass in other families from father to son, with as much constancy, as the features and lineaments of the face. A close and reserved temper is thus frequently communicated; and so is an open and ingenuous one: and this observation of the tempers of parents, delivered down to their offspring, is most commonly found to be true, when the same good or evil turn of nature happens to meet alike in both the authors of their birth.'

That a propensity to sin is propagated from father to son, in any one instance, is a position, which may be disputed. Pride, anger, perverseness, &c. may appear in the infant; they may

• Grow with his growth, and strengthen with his strength;

But it does not from hence follow, that they are derived from his parents. Indulgence, habit, and imitation, will account for all the obliquities of the human mind. On the other hand, it is certain, that there are as early indications of virtue in children, as there are of vice. Modesty, and a shame attending the commission of a fault, are perhaps universal, upon the first dawn of reason. And the horror of a wicked action cannot be suppressed, but by repeated transgressions. As we advance into life, we constantly approve every action, that is generous and benevolent; and disapprove every thing, that is cruel or flagitious. These then, are not the symptoms of any innate depravity, or tendency to vice; but rather the contrary.

In several other discourses in this volume, his lordship points out the advantages of Christianity above those of natural religion, or the law of Moses; he answers some of the principal objections, which have been made to the gospel of Christ, considered as grace and truth; he shews in what respect Christianity may be styled the fulfilling of the moral law; he proves, that the chief end and aim of the Christian religion is to procure sinners that pardon, which natural religion could not provide; he enquires what Christianity is, and what it has done for the support and improvement of natural religion;

he answers the objections of those who assert, that there are mysteries in the Christian religion; that Jesus Christ was not the Messiah, whom the prophets taught the Jews to expect; that the miracles ascribed to our Saviour were not performed by him; and that Christianity is not founded upon argument, but upon faith only.

'The fallacy, as his lordship very properly observes, which led to the making this objection, lies in this: that faith, in a Christian is supposed to be something different from reason and proof; and that, when men are called upon in the New Testament to *believe*, it is not expected or implied, that they should have any ground and motive for their belief. In this sense *faith* is the only credulity. But this is not what we Christians are called upon to have: the *faith* which is required of us, is an assent given to the truth of a doctrine or fact upon sufficient evidence offered on its behalf. Let no man say, *this* is faith, and *that* is reason; as if they were not akin, or rather were mere strangers to one another: for though there may be *reason*, where there is no room for *faith*, yet there cannot be any *faith*, such as the gospel recommends, without having *reason* for its ground-work and foundation.'

The next discourse is an illustration of these words, John vii. 17. 'If any man will do his will, he shall know of the doctrine whether it be of God.' Our Saviour's meaning, he says, is this: 'whenever a man sits down to examine the truth, without having any prejudice against his living up to the precepts of it, if the doctrine, which Christ taught should be proposed to him, just such as it was taught, that man would be able to form a true judgment concerning the origin of it, whether it came from God, or was only of human invention.'

The design of the eighteenth sermon is to prove, that Christianity is not a matter of an indifferent nature; and that therefore it is every man's duty to make a serious enquiry into the truth of it.

These are the subjects explained and illustrated in the first volume. The reader will observe, that his lordship has pursued no regular plan. His discourses appear to have been written on different occasions; and several of them contain the same arguments and observations. But these repetitions, as the editor observes, may have their use, by placing the subject in different points of view, and thus rendering it the more forcibly conspicuous.

[To be continued.]

A Re-

A Revival of the English Translation of the Old Testament recommended. A Sermon preached before the University of Oxford, on November 15, 1778. To which is added some Account of an ancient Syriac Translation of great Part of Origen's Hexaplar Edition of the LXX. lately discovered in the Ambrosian Library at Milan. By the Rev. Joseph White, M. A. Laudian Professor of Arabic, &c. 4to. 1s. Rivington.

IT is always with pleasure that we observe any attempt towards the advancement of general knowledge; but especially whatever has a tendency to place in the most dignified light the great fountain of our religion, the Bible. To correct, where necessary, the language, to supply defects, and to remove mistakes, which still, with all its excellence, are to be found in our present translation of the sacred writings, is an object in which the Christian world is much interested; as tending to destroy the grand foundations on which free-principled men have built their cavils against the truth and purity of our religion. On this subject professor White has, in the short compass of a sermon, thrown together, in a style judiciously adapted to the occasion, many important and animated observations, which claim the attention of the public at large; but, in a more especial manner, of the dignified members of our national church.

The author dedicates his Sermon to the bishop of Bangor, and takes his text from the eighth chapter of Nehemiah, v. 7, 8. ‘ And the Levites caused the people to understand the law: and the people stood in their place. So they read in the book, in the law of God distinctly, and gave the sense, and caused them to understand the reading.’

He sets out with mentioning the explanation of scripture as one of the grand duties of the clerical institution, and with considering the study of the sacred text among the qualifications requisite for the purpose. He then draws a parallel between the Greek and Hebrew language, as differently patronized in our church.

‘ With respect to that language, he observes, in which it pleased God to deliver his last and fullest offers of mercy to mankind, there is no reason to deny, that this duty is generally and competently performed. The knowledge of the Greek tongue is cultivated by no part of the Christian church with more diligence, than by that pure and reformed part of it to which we belong: the study of the language is enforced in the common practice of clerical education; and some acquaintance with it is always required by usage, founded upon propriety, to be shewn by the candidates for the ministerial office. He who is unable

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to give the common evidences of this acquaintance with that language, is justly thought to incur no unreasonable hardship, if his pretensions are rejected, and he is forbid to explain authoritatively, those scriptures, which it is presumed he cannot perfectly understand.

‘ The other language, in which the first tidings of divine love were delivered to mankind, hath been patronized in an inferior degree. The student, who possesses the knowlege of it, is commended for his diligence; but he who wants it, is not censured for his incapacity. It is in all cases voluntary—is not required by any injunction of authority—is not imposed by any necessity of conforming to general practice; and therefore, as happens in other instances where neither power nor public opinion interfere, it is generally disregarded, and often omitted in the composition of a clerical character, where every other ingredient perhaps is eminently possessed.’

Having made some cogent and striking remarks concerning the connection and mutual relation between the Old and New Testament, our author goes on to speak of the origin and progress of Hebrew learning in Europe.

‘ During the long reign of ignorance in the western world, the only knowlege of that tongue that subsisted in Europe, was possessed by a despised people, to whose ancestors it had been vernacular. In truth, it had no reason to complain of particular neglect; it underwent the common fate of literature; or perhaps indeed had particular advantages in being preserved and cultivated for peculiar reasons by a peculiar people, at a time when, amongst Christians in general, religion had been separated from learning; and, according to well-authenticated accounts, the knowlege of the Greek rendered a man suspected, and that of the Hebrew amounted to heresy.’

Having spoken of Wickliffe’s version, and the Jewish Bibles, the professor passes on to take notice of the dissenters from the English church.

‘ A knowlege of the Hebrew language began however to be more generally diffused; a knowlege that was at least sufficient to supply objections, and to afford plausible topics of discontent. It did not aim at any emendation of the text, either by the collation of manuscripts, or by a happy and temperate application of conjectural criticism; it was better employed, at least for the interest of a party, in depreciating former labours recommended by authority; in sanctifying novelties of opinion, and in adorning a zeal, which, if it has not always been without some knowlege, has been often without humility, and without discretion.’

After making cursory mention of the versions of Douay and Geneva, this elegant preacher comes to consider our translation in its present form.

‘ In a succeeding reign the national version underwent a new revisal, or rather a new version was formed, with the view of silencing all just opposition; and it would be an unjust opposition that presumed to deny, that it was extremely well calculated for that purpose. It was composed by men of great piety and learning, and what was not less necessary, of great temper and judgment. It was performed with great deliberation and circumspection. Versions of various languages, both ancient and modern, were compared; all methods at that time practicable were taken, to obtain the most uncorrupt text. Interpretations in matters of doubt were cautiously and accurately formed, and not without appeals to the concurrent opinion of the whole number: nothing of singular fancy was admitted; no indulgence shewn to favourite conceits.’

The author continues his character of our translation in the following strong and lively terms:

‘ It contained nothing, but what was pure in its representation of scriptural doctrine; nothing but what was animated in its expressions of devout affection: general fidelity to its original is hardly more its characteristic than sublimity in itself. The English language acquired new dignity by it; and has hardly acquired additional purity since: it is still considered as a standard of our tongue. If a new version should ever be attempted, the same turn of expression will doubtless be employed; for it is a style consecrated not more by custom than by its own native propriety. Upon the whole, the national churches of Europe will have abundant reason to be satisfied, when their versions of scripture shall approach in point of accuracy, purity, and sublimity, to the acknowledged excellence of our English translation.’

This excellence, it is observed, brought disrepute on the former versions, and was even supposed to supersede the necessity of consulting the original.

‘ The Hebrew language was negligently cultivated, and did not, as might have been expected in the natural progress of improvement, insinuate itself into the stated course of theological studies. It was cultivated with more ardour by the puritans, a set of men not much qualified at that time to recommend any species of knowledge, either by their manner of treating it, or by the purposes to which they usually applied it. In fact, though there appeared amongst them some men eminent in the knowledge of Hebrew, and some useful works were produced, yet that spirit of judaic attachment which shewed itself in some of that party to the law of Moses, and that worse spirit of turbulence, which ended in the destruction of the monarchy and the church, threw a discredit upon their favourite species of literature, and made it obnoxious to the prejudices and the raillery of men of sounder principles and purer intentions.’

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In the performance of our translation the Masoretic text was followed, editions were compared, but manuscripts were not collated. The learned professor takes a view of the advantages which have accrued to sacred literature since the period when our present version was composed, and which were unknown to our translators. An abundant collation of manuscripts has been made. The Arabic language, with the other oriental tongues, was brought into Europe by Erpenius of Leyden, his disciple Golius, and our countryman Pococke. The Persian, and some other dialects of the East, have been more lately introduced. These languages, and the valuable productions with which they make us acquainted, have reflected new light on the writings of the Old Testament. Our author enumerates also among the superior advantages which the present times enjoy, the ancient versions that have been published, the knowledge of oriental customs and manners acquired by travels in the East, and the contributed labours of critics and commentators: he then proceeds in the following words;

‘ This audience will remember with pleasure, that much oriental criticism has been frequently and judiciously applied before it, to the elucidation of the ancient scriptures. Every characteristic of the Hebrew poetry in particular, has been explained in a * learned work, produced in this place, which the theological student will always consider as one of the most important accessions to sacred literature. Other countries have sent other husbandmen into the same field—and as the labourers have not been few, the harvest has been ample. Hardly any part of scripture has wanted its critic, its commentator, and its paraphraſt. That part which has hitherto been esteemed the most remote in its style, its images, and its allusions, has just appeared in a new version, of which it is sufficient at present to observe, that it was but natural to expect, that he should be best able to illustrate the sacred prophets, who had, with such peculiar success, already illustrated the kindred character of the sacred poets.’

Having thus exhibited to view the advantages which have accrued to biblical learning since the times of our translators, we shall present our readers with our author’s sentiments on the purposes, to which those advantages ought to be applied.

‘ That so many manuscripts should have been collated, and so many criticisms produced; so many ancient versions re-

* The Bishop of London’s *Prælectiones de Sacra Poesi Hebraeorum.*

vered, and so much of oriental manners exposed, is undoubtedly beneficial; but it is beneficial only as matter of preparation. The materials are collected; they have been well collected, wisely and laboriously: but in vain have they been so collected, if they are not applied to their proper end, the final correction of the text, and of a translation composed when these materials were wanting.

‘ To our ancient translation proper acknowledgements have been made; and it cannot be impressed too often, that in its present form it is extremely well calculated to answer every purpose of general piety, both for the learned and unlearned Christian. What is wanting, is wanting not for the necessity of edification, but for the improvement of sacred literature. When that which is wanting is executed, it need not innovate the general practice of the members of the church; to them every thing essential will appear as it did before; but scholars will rejoice to see new accuracy in matters not absolutely essential, that are connected with religion; they will rejoice to see the various emendations and illustrations that have been generally approved, embodied in a new translation. Light will be thrown on many passages, and dignity restored to others; in fine, they will have reason to be grateful, if, by the labours of any of God’s servants, as much is executed for the other sacred poets and prophets, as has been performed for the prophet Isaiah in the version referred to.

‘ If it be desirable that this labour of Christian erudition should be performed, it will not be easy to point out any on whom the obligation of performing lies more forcibly, than upon the divines of this seat of learning in particular. A work of such importance will be undertaken with the greatest propriety, where it can be undertaken with the greatest safety, by knowledge acting under the guidance of a reverential caution. And this quality of caution is no where more likely to be found, than in a seminary which has been always steady in its attachment to primitive truth, and has seen, without any diminution of its constancy, successive novelties of opinion spring up and die away in the church of Christ: some weeded out by the vigilance of its members; and others, of feebler texture, that withered before they were plucked up.’

Mr. White takes leave of his learned audience with asserting, that their public library is superior in biblical treasures to any library in Europe; and with exhorting them to apply their talents to support the interests of religion. He does not, however, immediately take leave of his readers, but gratifies them with an account of the Milan manuscript, mentioned in the title-page, communicated to him in a Latin letter from professor Bjornstahl. This manuscript is found to contain a great part of Origen’s Hexaplar edition of the LXX. in a faithful Syriac translation: it is re-
posited

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posited in the Ambrosian library ; and is there open (says our author) to the inspection of the curious, and might be employed for the service of the public.* It appears, that most of the sacred books in this Syriac version are introduced with prefaces, explaining the subjects of the chapters and other articles ; and that each is followed by an appendix, describing the history of its author, the contents of the book, and the date of the version. In a copious preface to the book of Psalms, the history of its authors the psalmists, ancient music with its instruments, and the subjects of the psalms, are described by Eusebius and Pamphilus ; the Hebrew proper names are then explained alphabetically in Syriac ; and the preface is closed by a long history of Origen. This curious manuscript was purchased in Egypt ; and had been the property of the monastery of St. Mary, a Chaldean college. Professor Bjornstahl conjectures that it was composed by Thomas Heracleensis, bishop of Mabug or Hierapolis in Syria ; whose edition of the Syriac Philoxenian version of the Gospels, with a Latin translation and notes by Mr. White, is just published, and of which we shall give an account in our next Review.

The present period seems to be a crisis in the annals of sacred literature. If something, of a similar nature with what our author recommends in his learned and ingenious performance, be not now accomplished, much labour has been lost, much learning and industry displayed in vain. Proper materials have been prepared, and a learned prelate * has exhibited a model in the translation of the prophet Isaiah, of which we have given some account †. Should a revisal of our national version be now executed under the auspices of authority, men of the greatest abilities are not wanting in both our universities to undertake so important a charge. We cannot help expressing a wish that, should so desirable an event ever take place, our author, who has discovered so much of erudition, elegance, and moderate principles in its recommendation, may have farther occasion to display them, and bear a part in the revisal he proposes.

* Dr. Lowth, bishop of London.

† See Crit. Rev. vol. xlvi. p. 321, 418, and p. 35 of this volume.

A Treatise concerning Heaven and Hell, containing a Relation of many Wonderful Things therein, as heard and seen by the Author, the Hon. Emanuel Swedenborg, of the Senatorial Order of Nobles in the Kingdom of Sweden. Now first Translated from the Original Latin. 4to. 10s. 6d. boards. Leacroft.

MR. Swedenborg was the author of several other theological works : viz. *Arcana Cœlestia*, *Doctrina Novæ Hierosolymæ*, *Sapientia Angelica*, *De Amore Conjugiali*, *Apocalypse Revelata*, *Vera Christiana Religio*, &c.

On a former occasion * we have given our readers some particulars of his life, from a letter written by himself, and dated, London, 1769 ; it will therefore be unnecessary to say any thing here upon that subject.

To this work the translator has prefixed a long preface, on the credibility of an extraordinary communication with the world of spirits, in order to facilitate the reader's belief of what Mr. Swedenborg has asserted of his long and intimate acquaintance with the angels. For this writer informs us, ' that he has been allowed to associate and converse with them, as man does with man, for thirteen years together.' And that he might, if possible, remove the doubts of the sceptic, ' he solemnly attested the truth of all that he had published concerning these communications, in the presence of a learned physician, and another very credible witness, a short time before his death, which happened at London, in 1772.'

In every part of this work there are repeated attestations to this effect :

' From all my experience, which is now of many years, I can truly affirm, that the angels, in respect to their form, are perfect men, having like faces, eyes, ears, breasts, arms, hands, feet, &c. that they hear, see, and converse with one another ; and, in a word, that nothing human is wanting to them, but these material bodies of flesh that we are invested with : I have beheld them in their own light, which far exceeds our greatest meridian lustre, and have therein discerned all the features and variations of their faces more distinctly than those of my fellow-inhabitants of this earth.'

In the course of these lucubrations the author acquaints us with all the wonders he had seen and heard in heaven and hell ; and describes the persons, the mansions, and employments of their respective inhabitants.

* See Crit. Rev. vol. xxx. p. 79.

‘ It is, he says, to be observed, that the human form of every man after death is beautiful in proportion to the love he had for divine truths, and a life according to the same ; for by this standard things within receive their outward manifestation and form, so that the deeper grounded the affection for what is good, the more conformable it is to the divine order in heaven, and consequently the more beauty the face derives from its influx. Hence it is, that the angels of the third or inmost heaven, whose love is of the third or highest degree, are the most beautiful of all the angels ; whereas they whose love for divine things had been in a lower degree, or more external than that of the celestial or highest angels, possess an inferior degree of beauty ; and the translucent lustre in their faces, as proceeding from a lesser degree of divine virtue within them, is comparatively dim : for as all perfection rises in degrees from the inward to the inmost, so the external beauty, to which it gives life and vigour, has its degrees in the same proportion. I have seen the faces of some angels belonging to the third heaven, of such exquisite lustre and beauty, as no painter on earth could describe, even to the thousandth part ; though a consummate artist might be able to give us some near resemblance of the faces of the lowest angels, or such as belong to the first heaven.’

On the other hand, the spirits of hell are deformed and hideous :

‘ All spirits in the hells, when seen in the light of heaven, appear in the several forms of their particular evils respectively, as so many types or portraits thereof ; for in every one the interiour manifests itself in the exteriour, and exhibits the signatures of his particular distinction, so as to be visibly known to be what he is, by his face, by his spiritual body, his speech, and gestures. These forms in general, are such as express contempt of others, and threatening of those that refuse them homage ; forms of hatred and revenge of various kinds ; forms of rage and cruelty, &c. But when such spirits receive adulation, homage, or worship from others, their features soften into a shew of self-complacency and secret satisfaction. It is no easy matter to describe these forms under their various appearances, as no two are exactly alike ; only it must be observed, that among all that are in the same species of evil in any society, there is one common ground of similitude, or, as it may be called, of family likeness, however it may be diversified in the individuals. In general, their faces are hideous and ghastly, like those of carcasses, some black, some resembling firebrands, and some deformed and ugly with warts,

car-

carbuncles, and running sores; many appear as having no face, but in the room of it something of a visage of hair or bone; and some only a kind of snout with prominent teeth; their bodies also are monstrous; and their speech sounds as from anger, hatred, or revenge; for, as every one speaks from his own false, so he sounds his voice from his own evil; in a word, they are all so many images of their particular and proper hell.'

The habitations of the spirits in hell are likewise horrible and doleful.

' I was allowed to look into the hells, and take a view of their inside; for the power of such inspection is, by divine permission, granted at times to the angels and spirits above them, even when they are not open: such an inside view of them I had. Some of the hells appeared like caverns in rocks, first proceeding far horizontally, and then descending either perpendicularly, or by windings, to a great depth. Some resembled the dens of wild beasts in the woods; others the subterraneous works in mines, with different chambers and descents to still lower floors. Most of them are of three degrees of descent, the uppermost dark, as corresponding to the falses of evil; the lowest of a fiery appearance, as corresponding to the evils themselves. In the lowest hells are those who acted immediately from the root or principle of evil; but in such as are less deep, those who acted from evil errors, or the falses of evil. In some hells appear, as it were, ruins of houses and towns after some dreadful conflagration, in which the infernal spirits skulk; and in the milder hells are seen a kind of rude cottages, and in some places contiguous in the form of a city or large town, with streets and lanes, inhabited by infernal spirits that live together in strife, hatred, quarrellings, and fightings even to blood, whilst in the streets and public ways are committed thefts and robberies; and in some of the hells are places like public stews shocking to behold, as full of uncleanness and filth of all kinds. There are also gloomy woods, in which the infernal spirits wander about like wild beasts, and also subterraneous caves, into which such as are pursued by others fly for refuge. Moreover, there are barren and sandy desarts, ragged rocks with caverns, and scattered cottages; and to these desert places are consigned such in particular as had passed through severe sufferings in the other hells, and had been foremost among those who deceive others by crafty devices and wicked stratagems. This is the last state of their appointment.'

On the contrary, the habitations of the angels are exquisitely delightful.

As often as I conversed with the angels face to face, it was in their habitations, which are like to our houses on earth, but far more beautiful and magnificent, having rooms, chambers, and apartments in great variety, as also spacious courts belonging to them, together with gardens, parterres of flowers, fields, &c. Where the angels are formed into societies, they dwell in contiguous habitations, disposed after the manner of our cities in streets, walks, and squares: I have had the privilege to walk through them, to examine all round about me, and to enter their houses; and this when I was fully awake, having my inward eyes opened.'

If this Treatise had been written as a theological romance, and presented to the public under that character, it would have appeared to more advantage: the reader would have made a proper allowance for the flights and extravagance of the author's imagination; and might have been pleased with some of his descriptions. But when it is imposed upon him under the idea of a serious relation of the wonders, which the author had seen in heaven and hell, it shocks his faith; and though he may have the highest opinion of the sincerity of this honourable senator, he will naturally conclude, that the conferences, which he held with angels, were only dreams, or reveries; and that his boasted illuminations from heaven, descended upon him through a crack in the brain.

Minutes of Agriculture, made on a Farm of 300 Acres, of various Soils, near Croydon, Surry. To which is added a Digest wherein the Minutes are systemized and amplified; and elucidated by Drawings of new Implements, a Farm Yard, &c. The whole being published as a Sketch of the actual Business of a Farm; as Hints to the inexperienced Agriculturist; as a Check to the present false spirit of Farming; and as an Overture to Scientific Agriculture.

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IT hath been a complaint, not more general than just, that of the numerous books on agriculture few have been the result of real experience and observation. On popular subjects there are never wanting those who are ready to obtrude their information upon the public, from whatever source that information may be drawn. Perhaps the art of book-making hath never been carried to greater extent than in the department of husbandry. It hath displayed itself in new modelling the antiquated works of a Woridge or Mortimer, in translations from Messrs. De Chatevieux and Duhamel, who wrote for the information of people a century behind us

in the knowlege of agriculture ; perhaps its next appearance is in the methodical form of a farmer's dictionary, or in a voluminous display of *decisive experiments* on half a rood of land. It is no wonder that books which profess to teach an art their writers neither practised or understood, should deservedly fall into contempt. It was matter of singular satisfaction to find the author of the work before us pursuing a different road, confining himself entirely to the occurrences on his own farm. Speaking of himself and his motives for publication, he tells us, ' He was born a farmer, bred to traffic, and returned to the plough a few months before the commencement of the following Minutes. He had long been convinced of the imbecility of books, and presently discovered the unfitness of bailiffs. He resolved therefore to be a farmer from his own experience : he endeavoured to fathom the theory and practice of every department. As useful truths occurred, he planted them, and raised the reflections which naturally came up. These facts and reflections being frequently the subjects of reference and perusal, he began to register his ideas in a manner more intelligible, not only to himself, but to his friends, to whom the register was ever open. The more numerous these Minutes grew, the more pleasure he took in increasing the number ; the retrospect became more and more interesting,—and he began to fancy them really important ; his friends, too, praised or seemed to praise.' Having resolved to publish them, he adds, ' The difficulty lay in the selection.—The author was anxious to give a *real likeness of farming* ; but foresaw the tediousness which must attend on too minute a detail : he therefore determined to draw a middle line ;—to insert every minute, great or small, which was made during the first eighteen months, to give such only as seemed to convey some useful hint, or lead to something useful.'

That our readers may form a judgment what they are to expect from this performance, we shall give extracts from the Minutes of each period. The first series opens with the following.

' Servants. July 18, 1774. Yesterday discharged George Black—Why ? Because I suspected him of smuggling ;—because he was unequal to the management of the farm, and is too much a bailiff to be reduced to a bustlet. He is hated by the men, and despised by the neighbours. He has good hands, but a bad head—a crazy couch, dangerous to lull upon—a good implement of husbandry (spoilt by being made into a bailiff) but a bad husbandman.'

' I am resolved to be, henceforth my own bailiff, and learn to-morrow's management from to-day's experience, and next year's process from this year's miscarriages.'

‘ *Haying.* 26. Began carrying the hay of River Mead—got four loads into stack—caught in the rain with two more on the waggons—left four or five in the field, fit to be carried—the stack and waggons abroad.—In future I will accord to the adage, “ Carry hay while you may”—Some of it was fit yesterday; but I was unwilling to break the day’s work of a plow-team.

‘ 27. The hay is not much worse for the steeping rain of last night—and the sail cloth saved the flat stack surprisingly.

‘ 28. Carried all River Mead—got on briskly—Remember bustling necessary to haying.

‘ *Composting.* 31. Finished composting the border of Ley-Lands at 18d. a rod (of five yards and a half.) The men earned 3s. a day each; but they worked very hard.—There was a load of dung laid on about every four yards and a half; so that digging up the flooring (this was a border which produced nothing but weeds and rubbish,) and making the mould into compost with the dung, (for the young clover of the same field) cost about 15d. a load of dung.

‘ July, 1777. This is very expensive management, and its eligibility is still a moot point with the writer.

‘ *Weeds.* Cutting thistles and fern on Norwood Common, (bordering on the inclosures) to prevent their seeds from being blown into the fields, and raise manure.—Drew them into the yard, green, and left them in heaps to ferment.

‘ July, 1777. This management wants no recommendation.—It is obviously eligible.

‘ *Working Cattle.* 9. The men and boys are unanimous in their dislike of the oxen.—The buying them was unluckily premature.—Their keep has thus far been treble the value of their labour, and they must now lie a dead weight till after harvest. They have been the cause of more impertinence, vexation, and bickering, than all the other appendages of the farm.’ —

All criticism on these petty memorandums is precluded by what the writer observes in his preface, ‘ The reader, says he, who claims the smallest degree of candour, will peruse them as he would the private manuscripts in the closet of his friend; for he may be well assured, that nothing but a desire in the writer to give a real sketch of private agriculture, could have induced him to publish that which may appear, in the eyes of some, too minute for publication. He expects, however, that the reader will not determine separately on each Minute; but suspend his judgement until he has seen the several scattered rays converged in the digest; where, faint as they may separately seem, he hopes they may be found to throw more or less light on the object, or objects, to which they are conducted.’

Let

Let us now proceed to the Minutes made since January, 1776.

February 2, 1776. The experiments made the 29th of September last, on spring seeds sown in autumn, stand thus:

The beans which were covered, have not received much injury; but those which were exposed are as black as coal, and some of them wholly destroyed—the roots quite dead.

The oats.—The blades are much injured, but the roots seem perfect.

The summer-tares which were obnoxious to the frost, are greatly hurt; but do not seem entirely destroyed.

But what surprises me most, the barley has stood the inclemency of the weather better than a fellow patch of wheat, experimentally sown the same day. I expected to have found it totally cut off: but I see no other vegetables whatever look so vigorously, winter-tares excepted; and those do not seem to have received the least injury.

The ketlock, which came up among the early-sown winter-tares, and which stood above the snow, is cut down to the ground.

Gates which swung clear before the frost, dragged during the frost; but now again swing clear. A foot path across D. 2. made at random in the snow, is considerably higher than the rest of the field. It looks as if it had been raised by art, at least an inch and a quarter higher than the adjoining turf. The snow being there trod off, the frost was permitted to penetrate deeper than here, where the coat of the snow prevented its penetration.

Frost no doubt expands; I had a water-bottle sent to shivers, and the water totally consolidated in one night. The separate pieces would not join by near half an inch.

I apprehend the surface which was freely exposed, was raised near two inches. Sure this must be of service to a stiff soil: for though it fall again, it perhaps does not unite so closely as it did before the expansion. Perhaps, its texture is sufficiently broken to admit the slender lacteal fibres. Perhaps snow preserves the present crop; and frost prepares for the future.—

Oxen. 26. To try the versatility of oxen, I keep the horses at plow, and do the odd jobs with those. I find them carry out dung, bring home hay, carry in straw, collect firewood, or fetch in turneps and cabbages with the docility of horses.

Sufflation. 27. (see 29th of October, 1775) This evening the same cow was blown again, by the same aliment, cabbages, and was cured by the same remedy, salt and water.

It seems fully proved, that salt and water will cure a sufflation; but I wish to know how it operates.'

May we here offer a hint on this subject? Salt and water we are told will cure a sufflation. Might not this disorder be prevented by sprinkling salt on the cabbages or other green fodder given to cattle? Should it not even answer this purpose, yet it

might have its uses: it is said to assist the fattening of both sheep and cattle; and we know experimentally it is of considerable service to cows both in promoting milk, and improving the quality of it.

* Oxen, } April 13, 1776. Yesterday began to land up
* Whip-reins, } N. 6. for barley, with four oxen single, and
* Semiculture, } a team-plow. They did not make so neat work as I wished for. Put two of them to a whip-rein plow, double; but continued to drive them with the whale-bone whip. They carried off their work more chearfully and neater.

* Last night I exercised them in the yard with whip-reins; and to-day they have landed up a full acre into five-bout beds, without a driver.

* I had no idea of their mouths being so tender as they are; and expected, that it would have been necessary to guide them by the rings (this was indeed an idea I conceived before I ever thought of a ring to tame them); but the bit is quite sufficient. I am confident, without partiality, that we have not two horses so handy with whip-reins as the two oxen. We worked to-day: and what is remarkable, they answer the whip-rein better than the whale-bone whip.

* Rolling beans. } 28. Perhaps, rolling the soil before the
* Rolling peas. } beans come up is dangerous to the crop. If it be left unrolled, the clods become troublesome to the hoe, and by rolling on to the tender plants, are hurtful.

* I was afraid that the roller would have injured the heads of the plants, and therefore only run it twice across the field experimentally—After remaining a day or two, I could not perceive the least harm from the operation; but it was obviously a good preparative to hoeing: I therefore rolled the whole field. They had just opened into broad leaf, which lay on the ground, and could not possibly receive any injury from the roller.

* To try the torture which infant beans can bear, I marked out three or four yards of one of the drills, indiscriminately. I first rubbed the plants between the fingers, till the leaves were perfectly bruised, and as black as ink;—I then trampled them under foot, rubbing them hard with the soal of my shoe.

* This was last Tuesday,—just a week ago. At present, I cannot perceive that they have received the least real injury. The leaves, it is true, look rugged, as if eaten with slug or fly; but the stems are as high and as healthy as those of the neighbouring plants.

* Therefore, beans, when their broad leaves lie flat on the ground, may be harrowed and rolled with safety.

* To prepare pease, too, for hoeing, I rolled them as they opened into broad leaf, and cannot perceive any evil attendant.

Autumn-

‘ Autumn-sown barley. July 21, 1776. Reaped it on Friday the 19th, but it was too ripe; it had stood three or four days too long. The crop was very even, and as good as could be expected from the quality and state of the soil.

‘ That which was exposed to the frost was obviously the best; but I am at a loss how to account for this circumstance. Perhaps the roots of some large elms growing in the adjoining hedge, impoverished the soil; but this is mere conjecture: the contiguous tares are not the worse for them.

‘ I do not see why barley should not be sown in autumn, and reaped in the vacation between hay-time and wheat-harvest.

‘ Cabbages. 21. Finished planting yesterday.

‘ The ground was so firmly (perhaps necessarily) consolidated by rolling, that it was laborious to make the holes with a hand-dibble; I therefore converted a potatoe-dibble into a cabbage foot dibble, which answered beyond expectation.

‘ To regulate the distance in the rows, untwisted a garden-line at every two feet, and inserted a feather of two or three inches long. A line of 200 feet long was prepared in about ten minutes; and though it has been out wet and dry, not a feather is displaced.

‘ To regulate the distance between the rows, fixed a line, with three feathers, cross each end of the five-bout bed to be planted; bringing the middle feather exactly into the middle of the bed. An acre and $\frac{5}{8}$ ths took about 13,000 plants.’

This method of planting cabbages is imperfect. In the northern parts of the kingdom, where the culture of this vegetable is carried to great perfection, the process is this: the land being previously ploughed into two-bout ridges, one person drops the plants two foot asunder on the crown of the ridge, another follows with a hand-dibble and plants them. In planting the first ridge the distance in the rows is regulated by a stick which the dropper carries in his hand. The plants on the succeeding ridges are dropped by the eye, the dropper placing them opposite or at angles with those already planted. This work is usually performed by women or boys: it requires but little practice to be both expert and expeditious at it. Soon as the plants have taken root, the earth is ploughed from them, and the rows, if necessary, are hand-weeded: in a few days the earth is ploughed back again. This horse-hoeing is generally repeated when the plants begin to cabbage.

These Minutes, which are carried down to July the 15th, 1777, contain much useful information, intermixed with many trifling incidents. But without those trifling incidents the book would not have been what the author intended it, *a real sketch of private agriculture*. At

At the end of the Minutes the different articles are digested under their respective heads. Amongst other articles there is a very important one which few, if any, writers before have attended to-- *the hazard of farming*. Those who are acquainted with farming in theory only form to themselves very imaginary pictures of it. They suppose it to be a pleasurable avocation, accompanied with certain profit. This by no means is the case. Its profits are frequently uncertain; and, as an avocation, we give full credit to our author when he asserts that it is *laboriously serious*. With respect to Mr. Marshall, as a farmer, we should do him injustice not to remark that he is an attentive observer, intelligent and enterprising; and that he apparently relates facts with the most scrupulous regard to truth. Though, at the same time, it is to be regretted that his Minutes take not in a longer period than three years; especially when it is considered that his farm, which seems at best but an indifferent soil, was totally impoverished by the slovenly management of the preceding tenant. In such circumstances every one, who is acquainted with the subject, must know several years will elapse before any conclusions materially decisive can be drawn from the course of management which either our author, or any one else, could have adopted. He would have done well therefore to have been thoroughly instructed in, what he calls, a science exceedingly abstruse, before he had attempted to instruct others. That he is a young farmer is evident from many parts of his book, independent of his own acknowledgement. He has certainly much to learn. And, indeed, after the following declaration, it is not to be wondered at, if in many points he still continue essentially ignorant. It is now upwards of seven yeats, says he, since the author studied any other book than the book of Nature. Great as our veneration is for that primary source of all information, yet few people, we believe, are capable of studying it with much advantage, who depend solely on the light of their own minds for assistance. If our author thinks himself one of those privileged few, we are sorry to add he betrays a confidence which his present performance by no means seems to justify. If all were to claim the same privilege that he does, and all are equally intitled to it, we might ask him where is the use of writing on a subject, which to be masters of, we need only study the volume of nature?

As a writer, his merits might have been passed over in silence; but as it is that part of his character, on which he seems principally to value himself, that he may not think we overlook him, he shall speak for himself. The author, says he, declares himself at open war with custom; excepting the cus-
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tom founded in nature, or at least supported by reason : his ambition is to be stigmatized with innovator : nay, he would even risk his being thought an awkward meddler, rather than add to the crowd of decent copyists.—He cannot suppress his disapprobation of those lispers of Greek and Latin ;—those pompous displayers of learned trifles ; nor of those evanescent echoes of school philosophy, faint warbling through the grove of letters, to the injury of natural and scientific knowledge, and the annoyance of English literature?—In consequence of this open war with custom, to almost every idea, complex or simple, he gives a new term peculiar to himself ; and to shew his disapprobation of those lispers of Greek and Latin (and who they are amongst good writers we know not) these terms seem purposely compounded contrary to all *classical* rule and analogy. What can be more to the annoyance of English literature than such terms as these ? Naturision, animalision, vegetision, aridage, verdage, animalising straw, bean-quondal, pea-quondal, wheat-quondal, &c. &c ? And yet we are told these are elaborately-raised technical terms, as necessary to a system of agriculture, as *problem* and *corollary* are to the mathematics ! How few people seem really to know themselves ! Mr. Marshall, not contented to be, what, in spite of his absurdities, we cannot but think him, a man of plain sense and useful understanding, is perpetually labouring to be something more. This attempt continually leads him into pert singularities, or awkward affectation ; neither of which can be mistaken, by any thing but ignorance, for what he is desirous they should pass for, bright parts or original genius.

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WE have now before us a work of the greatest importance in the English language ; a work, which will gradually increase in value, in proportion to its duration ; and which, with occasional improvements, will certainly be transmitted to the latest posterity. It is highly necessary, that every new edition of this valuable work should be carefully revised and improved, as a course of years imperceptibly destroys a variety of temporary publications, which serve to throw a light on the lives and writings of eminent men.

The

The following extract from the preface will enable our readers to form some idea of the corrections and enlargements, which are to be expected in this edition.

' The new lives will form a very important part of this undertaking. It is apprehended that they will amount to more than three hundred articles; and it will be our endeavour, by having recourse, as far as lies in our power, to the most original information, to render them peculiarly authentic.—In the writing of new lives we do not include those only, that have been determined since the publication of the first edition, but several names, which might, and indeed ought to have had a place in that edition.—

' The additions to the former articles will be numerous, and, in some cases, of considerable extent. Those to Addison and lord Bacon, in the present volume, are particularly large. In the additions to Addison, there is an important and curious paper relative to that great man's quarrel with Mr. Pope; for which we are indebted to a most eminent and respectable person, who hath not indulged us with the liberty of mentioning his name. The enlargements consist either of new circumstances in the lives of celebrated men, or of farther extracts and remarks with regard to their characters, works, and actions. The additional matter is, for the most part, inserted at the end of each article.

' As to a number of corrections which have already occurred, or will hereafter occur, in the course of the undertaking, it would be needless to point them out distinctly. It is sufficient to rectify in silence any little inaccuracies of language or sentiment, or any slight mistakes in dates and facts, which will almost unavoidably take place in so voluminous a publication. We have exerted ourselves, in this respect, with considerable attention; and the instances in which we have made the smaller necessary alterations, would appear, if carefully examined, to be very numerous. But we do not wish to be understood as having performed more than we have actually done. We do not pretend to write this great work over again, or, where there is no apparent cause for doubt or suspicion, to re-examine every fact. This would be an endless, as well as a needless task. Where the writers who preceded us, and who were men of distinguished historical knowledge, had all the materials before them which we could have, and plainly exerted great ability, impartiality, and diligence in making use of these materials, there could be no call upon us to dispute the truth of their narrations, or the fidelity of their references. Whatever articles shall be found to have been drawn up with any deficiency of care and attention, must have a proportionable liberty taken with them; and we are afraid that this part of our employment will be increased, when we come towards the latter end of the work. It is to be regretted that Dr. Campbell ceased to write, after the

close of the fourth volume. The Supplement, in particular, was so hasty and imperfect a performance, that, excepting in a few instances, we purpose to cancel it entirely. Accordingly, in the present volume, we have given new lives of Abernethy and Arbuthnot. In that of Abernethy, besides its being capable of improvement in other respects, we were furnished, by the rev. Mr. Josiah Thompson, of St. Mary Axe, with some curious ecclesiastical information concerning the Presbyterians in Ireland, and the steps which were taken, previous to the obtaining of the Act of Toleration in that country. The account of Dr. Arbuthnot, in the Supplement was transcribed, almost verbatim, from the memoirs of him prefixed to the two little volumes of what are called his *Miscellanies*. This, as the composition ought to be our own, would of itself have been a sufficient reason for writing a fresh life of the doctor, even if we had not otherwise been enabled to render it more perfect.

In a work drawn up by various persons, it is not easy for them always to concur in the same views of things. There are several instances in which we do not agree with the sentiments advanced, and the representations given, by our learned predecessors; and yet, where they were not merely incidental modes of expression, of no significance to the main article, it would have been improper to strike out, or new model what they had said. It would have been depriving them of that right which they undoubtedly had to state facts according to their own ideas: in these cases, therefore, we have taken the liberty, in subsequent notes, of declaring our difference of opinion, with the reasons on which that difference is founded.

A few articles, in the first volume of the *Biographia*, were of so little comparative importance, that they might, perhaps, originally have been spared. But, as they take up a very small space, and some persons may wish to have them retained, we have preserved them in the present edition. There is only one instance wherein we have omitted an article, which is that of Atherton. This man had not the least claim, from his abilities or public actions, to a place in the work. The story of him is shocking and indelicate, and told in a manner extremely disagreeable. Doubts, likewise, have lately been suggested concerning part of the facts related of him. On these accounts, we were happy to find that our own inclination, of dropping him entirely, was confirmed by the opinion of several gentlemen, distinguished for their learning and judgment.

It is proper to take notice, that we have changed the signatures at the end of the lives, and have placed, in their stead, the initial letters of the real names of each of the authors, so far as they have come to our knowledge. The articles formerly marked T, were drawn up by Mr. Broughton; and those signed G and R, by Mr. Oldys. The signatures of Dr. Campbell were E and X, that of Mr. Morant C, and that of Dr. Nicolls P. We know not who was the writer of the lives, in this volume, *which*

which have the letter D annexed to them; and, therefore, we have let that letter stand as before.'—

—' It is our wish, and will be our aim, to conduct this publication with real impartiality. We mean to rise above narrow prejudices, and to record, with fidelity and freedom, the virtues and vices, the excellencies and defects of men of every profession and party. A work of this nature would be deprived of much of its utility, if it were not carried on with a philosophical liberality of mind. But we apprehend that a philosophical liberality of mind, whilst we do full justice to the merit of those from whom we differ either in religious or political opinions, doth not imply in it our having no sentiments of our own. We scruple not to declare our attachment to the great interests of mankind, and our enmity to bigotry, superstition, and tyranny, whether found in Papist or Protestant, Whig or Tory, Churchman or Dissenter. A history that is written without any regard to the chief privileges of human nature, and without feelings, especially of the moral kind, must lose a considerable part of its instruction and energy.'

From this account of the extensive and liberal plan, which the editor intends to pursue, the reader will naturally form the highest expectations; and, we are persuaded, he will not be disappointed. Besides a great number of additional anecdotes, and observations, dispersed throughout the whole volume, the lives of the following eminent men make their first appearance in this edition: viz. John Abernethy; Robert Ainsworth; Mark Akenside; Nicholas Amhurst, a poet and political writer; Dr. Thomas Amory; lord Anson; Eugene Aram, a person of extraordinary abilities, executed at York in 1759; John Arbuthnot; Mary Astell; Robert Baillie, a Scotch divine; Thomas Baker, author of *Reflections upon Learning*; Henry Baker, a naturalist; John Balguy; John Baptist, a flower-painter; William Barclay, a civilian; John Barclay, author of *The Argenis*; sir John Barnard; lord viscount Barrington; John Baskerville, a printer.

In the notes under the articles Babington, sir Nic. Bacon, lord Bacon, and Bate, we find the lives of Dr. Miles Smith, Nathaniel Bacon, Dr. Rawley, and Dr. Glisson.

The following extract, from the additions to the Life of Mr. Addison, is upon a subject universally known, and cannot fail of being acceptable to every reader.

' The quarrel between Mr. Addison and Mr. Pope, like others of the same kind, would deservedly have fallen into oblivion, had it not been perpetuated by Mr. Pope's satyric muse. And the true grounds of it will never probably be cleared up to the entire satisfaction of the inquisitive public, as one of the parties had been dead many years before any of the particulars were divulged,

and

and those which are now given us come only from Mr. Pope himself. For neither the bishop of Gloucester himself, nor the digester of his materials, Mr. Ruffhead, could have any personal knowledge of the circumstances of that transaction.

* The first notice we find of it in print is in that bitter but elegant character of Atticus, which was written (we are told) in Mr. Addison's lifetime, and sent privately to him in manuscript in the year 1715; but was certainly not made public till two years after his death; was afterwards printed in Mr. Pope's Miscellanies; and finally ingrafted into his epistle to Dr. Arbuthnot in 1733. The cause is obscurely glanced at in letters, and scraps of letters, published by Mr. Pope in his correspondence; was more openly avowed in Mr. Warburton's notes on the Epistle to Arbuthnot, verse 193, which were published in 1752; and the whole was drawn up into a regular charge, by Mr. Ruffhead in his life of Mr. Pope, printed 1769 *.

* The account given is shortly this: "That Mr. Addison's and Mr. Pope's friendship commenced in 1713, and continued for some time with reciprocal esteem and affection; that during this period the translation of the Iliad was set on foot, and the subscription promoted by Mr. Addison; and on the other hand Mr. Pope defended his friend against the brutal attack of Dennis. At length Addison became jealous of Pope's genius, and encouraged Philips to asperse his character with respect to his political connections; and soon after his jealousy discovered itself by a very peculiar circumstance. For upon Pope's advising with Mr. Addison about altering the Rape of the Lock by inserting the machinery, he dissuaded him from so noble an improvement. That this circumstance first opened Mr. Pope's eyes with regard to the real character of his friend; and his suspicions were soon after confirmed by the publication of Mr. Tickell's translation of the first Book of Homer, in opposition to Mr. Pope's, which he was fully convinced, from many odd concurring circumstances, was indeed Mr. Addison's own performance. That this occasioned an open breach between Mr. Addison and Mr. Pope, which Mr. Jervas and other common friends endeavoured to reconcile; but that Mr. Addison's unbecoming behaviour and cool contempt, at an interview between them, attended by sir Richard Steele and Mr. Gay, rendered a reconciliation impracticable. That Mr. Pope, while yet warm with this provocation, wrote the character abovementioned of Mr. Addison. That about this time, the earl of Warwick, Mr. Addison's son-in-law, told Mr. Pope, that it was in vain to think of being well with his father; who was naturally a jealous man, and was hurt by Mr. Pope's superior talents in poetry to such a degree, that he had secretly encouraged Gildon to write something about Wycherley, in which he had taken occasion to abuse Mr. Pope, and his family, in a virulent manner, and

* Pages 184—193, 8vo.

that

that Mr. Addison paid him ten guineas as the wages of his scurrility. That the next morning, after he had received this information, he wrote Mr. Addison an expostulatory letter, in which he inclosed the verses containing his character; which had so good an effect upon him, that, from that period to the time of his death, he always treated Mr. Pope with civility, and (as he believed) with justice."

If this account, and especially the latter part of it, be founded in truth, Mr. Addison very justly deserved that severity with which his memory has been treated by Mr. Pope and his professed panegyrists. But in justice to a character so amiable as that of Mr. Addison, now unable to vindicate himself, we may be allowed to suspend our belief of it, till the accusation is better proved; especially as it is evident from dates and facts, chiefly extant in Mr. Pope's own works, (but which his biographer has strangely misplaced and confounded) that the account given by Mr. Ruffhead cannot possibly be altogether true, and is hardly accurate in a single particular.

It may be doubted whether the acquaintance between Addison and Pope did not commence as early as 1712. For Steele promised to bring them acquainted in February 1711-12*. And we find Mr. Addison, in October 1712†, warmly recommending Mr. Pope to the world as a rising genius; and in the succeeding month advising his publication of the *Temple of Fame* ‡. This acquaintance was probably improved into friendship by Mr. Pope's writing the prologue to *Cato*, in April 1713. And as in the same year 1713, the improved edition of the *Rape of the Lock* was published §, Mr. Addison's supposed advice, discouraging the proposed alterations, must therefore have been given in the very infancy and not at the close of their friendship. If he gave such advice, it was probably his real opinion. He might think it dangerous to tamper with so beautiful a poem as the original, and had perhaps no conception of the art and ingenuity with which Mr. Pope was able to interweave the machinery, without breaking the unity of design. It is not suggested that Mr. Addison disliked the improvement when made, or dissuaded him from publishing the poem in such its improved state; which might have been a reasonable ground of suspicion. But so trifling a circumstance as the difference of opinion upon the propriety of the hint when first started, could never be of itself sufficient to open Mr. Pope's eyes, and mark Mr. Addison's character as a compound of meanness and jealousy.

Indeed, it is plain that Mr. Pope at the time thought otherwise, or else was himself insincere. He drew his pen in defence

* Additions to Pope's Works, vol. ii. p. 112.

† Spectator, No. 523.

‡ Letters to Steele, 16 Nov. 1712.

§ Notes on the *Lock*, ver. 1. Trumbull's Letter, 6th March, 1713. Dean Berkeley's, 1st May, 1714.

of Cato in 1713, by writing a narration of John Dennis's Frenzy, contrary to the wish of Mr. Addison (who disapproved so illiberal an attack), and published it, though against his consent *. And his letters to Mr. Addison in October, November, December, and January following (which must have been written after his eyes are thus said to have been opened) are full of the strongest expressions of friendship and confidence. He then intrusted to this man (whose jealousy he perceived had been raised by the very mention of the sylphs and the gnomes) his original design of translating and commenting on Homer. Mr. Addison (who it seems did not think Achilles half so formidable as Ariel in the hands of his poetical rival) received this design with great warmth of encouragement, and he was the first whose advice determined Mr. Pope to undertake that task †. He also pressed him to turn it to the best pecuniary advantage, and for that purpose to avoid engaging in any party disputes; into which he feared he might be drawn by his intimacy with Dr. Swift, and the attention paid him by many of the Tory ministry. The suspicions, if any, which Mr. Pope entertained of Mr. Addison's sincerity, from his advice about the Rape of the Lock, had surely by this time subsided; as indeed they might well do, if nothing happened to confirm them till the publication of Mr. Tickell's Homer; which, instead of being soon, was not till about two years after.

* In the mean time, a quarrel broke out between Mr. Pope and Ambrose Philips; which involved Mr. Addison in its consequences, and put a period to the cordiality of their friendship. Stung with the reputation which Philips had acquired as a writer of pastorals, Pope wrote an ironical paper in the Guardian, April 27th, 1713, in ridicule of Philips. Mr. Addison immediately perceived the drift of it, and joined with Mr. Pope in the laugh; but Steele understood and published it as a serious panegyric upon his friend. When the jest was discovered, Philips seems to have been outrageously angry, and to have harboured a deep resentment. For in the spring of 1714, he took occasion to abuse Mr. Pope at Button's coffee-house as a Tory, and one united with Dr. Swift to write against the Whig interest, and undermine the reputation of himself, Steele, and Addison. Addison upon this came to Pope, and assured him of his disbelief of this idle story, and hoped their friendship would still continue ‡. Yet he seems to have been somewhat staggered in respect to Mr. Pope's party attachments, against which he had cautioned him more than once in the preceding year §; and a coolness certainly ensued, which continued for several months. During this estrangement, the interview mentioned by Mr. Ruff-

* * Pope to Addison, 30th July, 1713. Steele to Lintot, 4th August, 1713. Additions, vol. ii. p. 104.

† Preface to Pope's Iliad.

‡ Letter to the hon. ——, 8th June, 1714.

§ Letter, Nov. 2, 1713.

head *, is more likely to have happened than at the period in which he places it, the latter end of the year 1715; when in reality there was no rupture between them. Mr. Pope, it is confessed by his biographer, conducted himself at this interview with great impetuosity and warmth; and Mr. Addison, who was of a colder constitution, and much Mr. Pope's superior both in age and station, might possibly behave with too much *bauteur* and reserve. But that he harboured no malice against him, appears from his subsequent conduct.

For the sudden revolution in politics that happened at the death of queen Anne, and brought Mr. Addison and his friends into power and office, most certainly gave him an opportunity of mortifying, if not crushing, his competitor, in case he had been mean enough to wish it. On the contrary, from that instant, he was inclined to forget all animosities, and offered his services, nay his interest at court to Mr. Pope †; to which he returned a very waspish and disdainful answer ‡: but however, in a few weeks afterwards, Pope softened his tone, and wrote a more complaisant letter to Mr. Addison himself, yet mixed with some distrust and resentment §. Civilities upon this were again renewed between them; insomuch that, in April 1715, we find Mr. Pope going to Mr. Jervas's, on purpose to meet Mr. Addison ||; and in the same year he wrote his panegyrical epistle in verse, to be prefixed to Mr. Addison's Dialogues on Medals.

At length the great and inexpiable offence was given by Mr. Addison to Mr. Pope, by permitting Mr. Tickell, his dependent, and afterwards his under-secretary, to publish a translation of the first Book of the Iliad in the beginning of June 1715, just at the time when the first volume of Mr. Pope's work was delivered to his subscribers. Whether this book was translated by Mr. Addison himself in his younger days, or whether he only revised and corrected Mr. Tickell's performance, cannot be pronounced with certainty; unless the public were in possession of those odd concurring circumstances which convinced Mr. Pope himself, that it was Mr. Addison's own translation; tho' he certainly thought otherwise, when he penned the character of Atticus ¶. To apologize for its publication at so critical a juncture, the following advertisement was prefixed by Mr. Tickell, though that circumstance was industriously suppressed in all Mr. Pope's publications on the subject: "I must inform the reader, that when I began this first book, I had some thoughts of translating the whole Iliad; but I had the pleasure of being diverted from that design, by finding the work was

* Page 191.

† Letter from Jervas, 20th August, 1714.

‡ 27th August, 1714.

§ 10th October, 1714.

|| Gay to Congreve, 7th April, 1715.

¶ Who when two wits on rival themes contest,
Approves of both, but likes the worst the best."

fallen into a much abler hand. I would not therefore be thought to have any other view in publishing this small specimen of Homer's Iliad, than to bespeak (if possible) the favour of the public to a translation of Homer's Odyseis, wherein I have already made some progress."

* Whether, on the supposition that the specimen was Mr. Addison's own (and it is not unworthy of him), he chose to indulge the vanity of an author, by shewing him how well he could have performed the whole; or whether (supposing it Mr. Tickell's, whom he loved and patronized with all the affection of a father) he really meant to have conferred on him a pecuniary obligation by promoting a subscription for his *Odyssey*, as he had before done * for Mr. Pope's *Iliad*; it must be acknowledged, that in either case the publication was indiscreet and ill-timed. It is true, that Mr. Pope's finances could not now be materially affected, had the public decided in favour of Tickell's translation; for his subscription was full, and his contract with Lintot was complete. But it certainly bore too much the appearance of rivalry and competition; and was, in either light, a weakness below Mr. Addison's station and character. It is not to be wondered at therefore, that a man of so irritable a disposition as Mr. Pope is acknowledged to have been, was hurt beyond measure by this transaction; and it is probable that the character of *Atticus* was written in the heat of his resentment on this occasion; as he expressed the very same sentiments to Mr. Craggs in his letter of 15th July 1715. But it does not appear (as Mr. Ruffhead asserts) that there was any open breach between Mr. Addison and Mr. Pope upon *this* occasion; and Pope expressly tells Craggs there was none. Had any such happened; and had Mr. Addison then shewn the temper ascribed to him by Mr. Pope's biographer, he would hardly, in the *Freeholder* of May 7, 1716, have bestowed such encomiums on Mr. Pope's translation of the *Iliad*.

* Upon the whole, however Mr. Pope may be excusable for penning such a character of his friend in the first transports of poetical indignation, it reflects no great honour on his feelings to have kept it in petto for six years, till after the death of Mr. Addison, and then to permit its publication (whether by recital or copy makes no material difference) †; and at length, at the distance of 18 years, hand it down to posterity ingrafted into one of his capital productions. Nothing surely could justify so long and so deep a resentment, unless the story be true of the commerce between Addison and Gildon; which will require to be very fully proved, before it can be believed of a gentleman who was so amiable in his moral character, and who (in his own case) had two years before expressly disapproved of a personal

* * Ruffhead, p. 185.

† Bishop Atterbury's Letter, 26 Feb. 1721-2,

abuse upon Mr. Dennis. The person indeed from whom Mr. Pope is said to have received this anecdote, about the time of his writing the character (viz. about July 1715), was no other than the earl of Warwick, son-in-law to Mr. Addison himself. And the Something about Wycherley, (in which the story supposes that Addison hired Gildon to abuse Pope and his family) is explained by a note on the Dunciad, I. 296. to mean a pamphlet containing Mr. Wycherley's Life. Now it happens that, in July 1715, the earl of Warwick (who died at the age of twenty-three in August 1721) was only a boy of seventeen, and not likely to be entrusted with such a secret by a statesman between forty and fifty, with whom it does not appear that he was any-way connected or acquainted. For Mr. Addison was not married to his mother the countess of Warwick till the following year 1716. Nor could Gildon have been employed in July 1715 to write Mr. Wycherley's Life, who lived till the December following. As therefore so many inconsistencies are evident in the story itself, which never found its way into print till near sixty years after it is said to have happened, it will be no breach of charity to suppose that the whole of it was founded on some misapprehension in either Mr. Pope or the earl; and unless better proof can be given, we shall readily acquit Mr. Addison of this the most odious part of the charge.'

This excellent paper is said to have been written by 'a gentleman of considerable rank; to whom the public is obliged for works of much higher importance.'—We will venture to ascribe it to the learned author of Commentaries on the Laws of England.

The first article in this work is the life of Aaron and Julius, who suffered martyrdom about the beginning of the fourth century. This article was in the first edition; but ought to have been excluded. For these two *saints*, as they are called, were neither distinguished by any work of learning, nor (except their sufferings) by any memorable circumstance: consequently they have no pretensions to be enrolled in the list of eminent men. The Biographia Britannica is not designed for *SAINTS*, or *PIOUS DRONES* of any denomination.

We do not mention this article as a matter of importance in itself, for it is very short; but as a point, which the learned and judicious editor may hereafter consider, as he shall see occasion.

Isaiah.

slade.

Isaiah. A new Translation; with a Preliminary Dissertation, and Notes critical, philological, and explanatory. By Robert Lowth, D. D. F. R. S. Lond. and Goetting. Lord Bishop of London. 4to. 18s. boards. Cadell. [Concluded from vol. xlvi. p. 428.]

IN two former articles we have given our readers the substance of his lordship's Preliminary Dissertation, containing an account of the style and character of the Hebrew poetry, the state of the Hebrew text, and other points of this nature. We now proceed to the Translation and the Commentary.

In this work the author has retained a considerable part of the vulgar translation; for which he assigns this very satisfactory reason: 'as the style of that translation is not only excellent in itself, but has taken possession of our ear, and of our taste, to have endeavoured to vary from it, with no other design than that of giving something new instead of it, would have been to disgust the reader, and to represent the sense of the prophet in a more unfavourable manner: besides, that it is impossible for a verbal translator, to follow an approved verbal translation, which has gone before him, without frequently treading in the very footsteps of it. The most obvious, the properest, and perhaps the only terms, which the language affords, are already occupied, and without going out of his way to find worse, he cannot avoid them. Every translator has taken this liberty with his predecessors: it is no more than the laws of translation admit, nor indeed than the necessity of the case requires. And as to the turn and modification of the sentences, the translator, in this particular province of translation, is as much confined to the author's manner, as to his words: so that too great liberties taken in varying either the expression or the composition, in order to give a new air to the whole, will be apt to have a very bad effect.'

For these reasons, he says, whenever it shall be thought proper to set forth the holy scriptures for the public use of our church, to better advantage than as they appear in the present English translation, the expediency of which grows every day more and more evident, a revision or correction of that translation may perhaps be more adviseable than to attempt an entirely new one. For as to the style and language, it admits but of little improvement; but, in respect of the sense and the accuracy of interpretation, the improvements of which it is capable are great and numberless.

The translation here offered is, in general, as close to the text, and as literal, as our English version. Whenever it departs from the Hebrew text, on account of some correction,

D 2 which

which the author supposes to be requisite, he gives notice to the reader of such correction, and offers his reasons for it.

• C H A P. XIII.

- 1 The oracle concerning Babylon, which was revealed to Isaiah, the son of Amots.
- 2 Upon a lofty mountain erect the standard;
Exalt the voice; beckon with the hand;
That they may enter the gates of princes.
- 3 I have given a charge to my enrolled warriors;
I have even called my strong ones to execute my wrath;
Those that exult in my greatness.
- 4 A sound of a multitude in the mountains, as of a great people;
A sound of the tumult of kingdoms, of nations gathered together!
- 5 Jehovah, God of Hosts, mustereth the host for the battle.
They come from a distant land, from the end of the heavens;
Jehovah, and the instruments of his wrath, to destroy the whole land.
- 6 Howl ye, for the day of Jehovah is at hand:
As a destruction from the Almighty shall it come.
- 7 Therefore shall all hands be slackened;
And every heart of mortal shall melt; and they shall be terrified:
- 8 Torments and pangs shall seize them;
They shall look one upon another with astonishment;
Their countenances shall be like flames of fire.
- 9 Behold, the day of Jehovah cometh, inexorable;
Even indignation, and burning wrath:
To make the land a desolation;
And her sinners he shall destroy from out of her.
- 10 Yea the stars of heaven, and the constellations thereof,
Shall not send forth their light:
The sun is darkened at his going forth,
And the moon shall not cause her light to shine.
- 11 And I will visit the world for its evil,
And the wicked for their iniquity:
And I will put an end to the arrogance of the proud;
And I will bring down the haughtiness of the terrible.
- 12 I will make a mortal more precious than fine gold;
Yea a man, than the rich ore of Ophir.
- 13 Wherefore I will make the heavens tremble;
And the earth shall be shaken out of her place:
In the indignation of Jehovah God of Hosts;
And in the day of his burning anger.
- 14 And the remnant shall be, as a roe chased;
And as sheep, when there is none to gather them together;
They shall look, every one towards his own people;
And they shall flee, every one to his own land.

- 15 Every one, that is overtaken, shall be thrust through;
And all that are collected in a body shall fall by the sword.
- 16 And their infants shall be dashed before their eyes;
Their houses shall be plundered, and their wives ravished.
- 17 Behold, I raise up against them the Medes;
Who shall hold silver of no account;
And as for gold, they shall not delight in it.
- 18 Their bows shall dash the young men;
And on the fruit of the womb they shall have no mercy:
Their eye shall have no pity even on the children.
- 19 And Babylon shall become, she that was the beauty of
kingdoms,
The glory of the pride of the Chaldeans,
As the overthrow of Sodom and Gomorrah by the hand of God.
- 20 It shall not be inhabited for ever;
Nor shall it be dwelt in from generation to generation:
Neither shall the Arabian pitch his tent there;
Neither shall the shepherds make their folds there.
- 21 But there shall the wild beasts of the deserts lodge;
And howling monsters shall fill their houses:
And there shall the daughters of the ostrich dwell;
And there shall the satyrs hold their revels.
- 22 And wolves shall howl to one another in their palaces;
And dragons in their voluptuous pavilions.
And her time is near to come;
And her days shall not be prolonged.

“ C H A P. XIV.

- 1 For Jehovah will have compassion on Jacob,
And will yet choose Israel.
And he shall give them rest upon their own land:
And the stranger shall be joined unto them,
And shall cleave unto the house of Jacob.
- 2 And the nations shall take them, and bring them into their
own place;
And the house of Jacob shall possess them in the land of
Jehovah,
As servants, and as handmaids:
And they shall take them captive, whose captives they were;
And they shall rule over their oppressors.
- 3 And it shall come to pass in that day, that Jehovah shall
give the rest from thine affliction, and from thy disquiet,
and from the hard servitude, which was laid upon thee:
- 4 and thou shalt pronounce this parable upon the king of
Babylon; and shalt say:
How hath the oppressor ceased! the exactress of gold ceased!
- 5 Jehovah hath broken the staff of the wicked, the sceptre of
the rulers.
- 6 He that smote the peoples in wrath, with a stroke unre-
mitted;

- He that ruled the nations in anger, is persecuted, and none hindereth.
- 7 The whole earth is at rest, is quiet; they burst forth into a joyful shout:
- 8 Even the fir-trees rejoice over thee, the cedars of Libanus: Since thou art fallen, no feller hath come up against us.
- 9 Hades from beneath is moved because of thee, to meet thee at thy coming:
- He rouseth for thee the mighty dead, all the great chiefs of the earth;
- He maketh to rise up from their thrones, all the kings of the nations.
- 10 All of them shall accost thee, and shall say unto thee: Art thou, even thou too, become weak as we? art thou made like unto us?
- 11 Is then thy pride brought down to the grave; the sound of thy sprightly instruments?
- Is the vermin become thy couch, and the earth-worm thy covering?
- 12 How art thou fallen from heaven, O Lucifer, son of the Morning!
- Art cut down to the earth, thou that didst subdue the nations!
- 13 Yet thou didst say in thy heart: I will ascend the heavens; Above the stars of God I will exalt my throne; And I will sit upon the mount of the divine presence, on the sides of the north:
- 14 I will ascend above the heights of the clouds; I will be like the most High.
- 15 But thou shalt be brought down to the grave, to the sides of the pit.
- 16 Those that see thee shall look attentively at thee; they shall well consider thee:
- Is this the man, that made the earth to tremble; that shook the kingdoms?
- 17 That made the world like a desert; that destroyed the cities?
- That never dismissed his captives to their own home?
- 18 All the kings of the nations, all of them, Lie down in glory, each in his own sepulchre;
- 19 But thou art cast out of the grave, as the tree abominated:
- Clothed with the slain, with the pierced by the sword, With them that go down to the stones of the pit; as a trodden carcase.
- 20 Thou shalt not be joined unto them in burial; Because thou hast destroyed thy country, thou hast slain thy people:
- The seed of evil doers shall never be renowned.

- 21 Prepare ye slaughter for his children, for the iniquity of their fathers ;
Lest they rise, and possess the earth ; and fill the face of the world with cities.
- 22 For I will arise against them, saith Jehovah God of Hosts : And I will cut off from Babylon the name, and the remnant ; And the son, and the son's son, saith Jehovah.
- 23 And I will make it an inheritance for the porcupine, and pools of water ; And I will plunge it in the miry gulph of destruction, saith Jehovah God of Hosts.
- 24 Jehovah God of Hosts hath sworn, saying : Surely as I have devised, so shall it be ; And as I have purposed, that thing shall stand :
- 25 To crush the Assyrian in my land, and to trample him on my mountains. Then shall his yoke depart from off them ; And his burthen shall be removed from off their shoulder.
- 26 This is the decree, which is determined on the whole earth ; And this the hand, which is stretched out over all the nations :
- 27 For Jehovah God of Hosts hath decreed ; and who shall disannul it ? And it is his hand, that is stretched out ; and who shall turn it back ?

The design of the notes, which are subjoined, is to give the authorities on which the translation is founded ; to rectify or to explain the words of the text ; to illustrate the ideas, the images, and the allusions, of the prophet, by referring to objects, notions, and customs, which peculiarly belong to his age and country, to point out the beauties of particular passages, and sometimes the events, which the prophet foretells.

The limits of our Review oblige us to omit many of the author's valuable notes on this passage. The following however are some of the most material.

These two chapters (striking off the five last verses of the latter, which belong to a quite different subject,) contain one intire prophecy, foretelling the destruction of Babylon by the Medes and Persians ; delivered probably in the reign of Ahaz, (see Vitringa, p. 380.) about 200 years before the completion of it. The captivity itself of the Jews at Babylon (which the prophet does not expressly foretell, but supposes, in the spirit of prophecy, as what was actually to be effected,) did not fully take place till about 130 years after the delivery of this prophecy : and the Medes, who are expressly mentioned chap. xiii. 17. as the principal agents in the overthrow of the Babylonian monarchy, by which the Jews were released from that captivity, were at this time an inconsiderable people ; having been in a state of anarchy ever since the fall of the great Assyrian empire, of which they had made a part, under Sardanapalus ;

danapalus; and did not become a kingdom under Deioces till about the 17th of Hezekiah.

' The former part of this prophecy is one of the most beautiful examples, that can be given, of elegance of composition, variety of imagery, and sublimity of sentiment and diction, in the prophetic style; and the latter part consists of an Ode of supreme and singular excellence.

' The prophecy opens with the command of God to gather together the forces which he had destined to this service; v. 2, 3. Upon which the prophet immediately hears the tumultuous noise of the different nations crowding together to his standard; he sees them advancing, prepared to execute the divine wrath; v. 4, 5. He proceeds to describe the dreadful consequences of this visitation; the consternation which will seize those that are the objects of it; and transferring unawares the speech from himself to God, v. 11. sets forth, under a variety of the most striking images, the dreadful destruction of the inhabitants of Babylon, which will follow; v. 11—16. and the everlasting desolation to which that great city is doomed; v. 17—22.

' The deliverance of Judah from captivity, the immediate consequence of this great revolution, is then set forth, without being much enlarged upon, or greatly amplified: chap. xiv. 1, 2. This introduces, with the greatest ease, and the utmost propriety, the triumphant Song on that subject; v. 4—28. The beauties of which, the various images, scenes, persons introduced, and the elegant transitions from one to another, I shall here endeavour to point out in their order; leaving a few remarks upon particular passages of these two chapters, to be given after these general observations on the whole.

' A chorus of Jews is introduced, expressing their surprise and astonishment at the sudden downfall of Babylon, and the great reverse of fortune that had befallen the tyrant, who, like his predecessors, had oppressed his own, and harassed the neighbouring kingdoms. These oppressed kingdoms, or their rulers, are represented under the image of the fir-trees and the cedars of Libanus, frequently used to express any thing in the political or religious world, that is supereminently great and majestic: the whole earth shouteth for joy; the cedars of Libanus utter a severe taunt over the fallen tyrant; and boast their security, now he is no more.

' The scene is immediately changed; and a new set of persons is introduced: the regions of the dead are laid open, and Hades is represented as rousing up the shades of the departed monarchs; they rise from their thrones to meet the king of Babylon at his coming; and insult him on his being reduced to the same low estate of impotence and dissolution with themselves. This is one of the boldest prosopopoeias, that ever was attempted in poetry; and is executed with astonishing brevity and perspicuity, and with that peculiar force, which in a great subject naturally results from both. The image of the state of the dead, or the Infernum Poeticum of the Hebrews, is taken from their custom of burying, those at least of the higher rank, in large sepulchral vaults hewn in the rock. Of this kind of sepulchres there are remains at Jerusalem now extant; and some that are said to be the sepulchres of the kings of Judah. See Maundrell, p. 76. You are to form to yourself an idea of an immense subterranean vault, a vast gloomy cavern, all round the sides of which there are cells to receive the dead bodies; here the deceased monarchs lie in a distinguished sort

of state, suitable to their former rank, each on his own couch, with his arms beside him, his sword at his head, and the bodies of his chiefs and companions round about him. See Ezek. xxxii. 27. On which place sir John Chardin's MS. note is as follows : "En Mingrelie ils dorment tous leur épée sous leurs têtes, & leurs autres armes à leur côté ; & on les enterre de mesme, leurs armes posées de cette façon." These illustrious shades rise at once from their couches, as from their thrones ; and advance to the entrance of the cavern to meet the king of Babylon, and to receive him with insults on his fall.

' The Jews now resume the speech ; they address the king of Babylon as the morning-star fallen from heaven, as the first in splendor and dignity in the political world, fallen from his high state : they introduce him as uttering the most extravagant vaunts of his power and ambitious designs in his former glory ; these are strongly contrasted in the close with his present low and abject condition.

' Immediately follows a different scene, and a most happy image, to diversify the same subject, to give it a new turn and an additional force. Certain persons are introduced, who light upon the corpse of the king of Babylon, cast out, and lying naked on the bare ground, among the common slain, just after the taking of the city ; covered with wounds, and so disfigured, that it is some time before they know him. They accost him with the severest taunts, and bitterly reproach him with his destructive ambition, and his cruel usage of the conquered ; which have deservedly brought upon him this ignominious treatment, so different from that which those of his rank usually meet with, and which shall cover his posterity with disgrace.

' To complete the whole, God is introduced, declaring the fate of Babylon, the utter extirpation of the royal family, and the total desolation of the city ; the deliverance of his people, and the destruction of their enemies ; confirming the irreversible decree by the awful sanction of his oath.

' I believe it may with truth be affirmed, that there is no poem of its kind extant in any language, in which the subject is so well laid out, and so happily conducted, with such a richness of invention, with such variety of images, persons, and distinct actions, with such rapidity and ease of transition, in so small a compass, as in this Ode of Isaiah. For beauty of disposition, strength of colouring, greatness of sentiment, brevity, perspicuity, and force of expression, it stands among all the monuments of antiquity unrivalled.'--

' 10. Yea the stars of heaven—] The Hebrew poets, to express happiness, prosperity, the instauration and advancement of states, kingdoms, and potentates, make use of images taken from the most striking parts of nature, from the heavenly bodies, from the sun, moon, and stars ; which they describe as shining with increased splendor, and never setting ; the moon becomes like the meridian sun, and the sun's light is augmented sevenfold ; see Is. xxx. 26. new heavens and a new earth are created, and a brighter age commences. On the contrary, the overthrow and destruction of kingdoms is represented by opposite images ; the stars are obscured, the moon withdraws her light, and the sun shines no more ; the earth quakes, and the heavens tremble ; and all things seem tending to their original chaos. See Joel xi. 10. iii. 15, 16. Amos viii. 9. Matth. xxiv. 29. and De S. Poës. Hebr. Præl. vi. and ix.

' 11. I

‘ 11. I will visit the world] That is, the Babylonish empire; as *τὸν κόσμον*, for the Roman empire, or for Judea: Luke xi. 1. Acts xi. 28. So, *universus orbis Romanus*, for the Roman empire; Sallustian lib. v. Minos calls Crete his world; “*Creten, quæ meus est orbis.*” Ovid. Metam. viii. 99.’—

‘ 14. They shall look—] That is, the forces of the king of Babylon, destitute of their leader, and all his auxiliaries, collected from Asia Minor, and other distant countries, shall disperse, and flee to their respective homes.

‘ 15. Every one that is overtaken--] That is, none shall escape from the slaughter; neither they who flee singly, dispersed, and in confusion; nor they who endeavour to make their retreat in a more regular manner, by forming compact bodies; they shall all be equally cut off by the sword of the enemy.’—

‘ Who shall hold silver of no account] That is, who shall not be induced, by large offers of gold and silver for ransom, to spare the lives of those whom they have subdued in battle: their rage and cruelty will get the better of all such motives. We have many examples in the Iliad and in the *Aeneid* of addresses of the vanquished to the pity and avarice of the vanquishers, to induce them to spare their lives.’ *Aen.* x. 526. ‘ It is remarkable, that Xenophon makes Cyrus open a speech to his army, and in particular to the Medes, who made the principal part of it, with praising them for their disregard of riches. Αὐδεὶς Μῆδοι, καὶ ταύτες δι ταραχῆς, εγώ ὑμᾶς αὐτὰ σαφῶς ἐτί πει χειραπλάσιοι δεσμευοι σαν εμοι εξηλθεῖ—“ Ye Medes, and others who now hear me, I well know, that you have not accompanied me in this expedition with a view of acquiring wealth.” Cyrop. Lib. v.

‘ Their bows shall dash---] Both Herodotus, i. 61. and Xenophon, Anab. iii. mention, that the Persians used large bows; *τοξα μεγάλα*; and the latter says particularly, that their bows were three cubits long; Anab. iv. They were celebrated for their archers; see chap. xxii. 6. Jer. xl ix. 35. Probably their neighbours and allies, the Medes, dealt much in the same sort of arms. In Psal. xviii. 35. and Job xx. 24. mention is made of a bow of brass; if the Persian bows were of metal, we may easily conceive, that with a metalline bow of three cubits length, and proportionably strong, the soldiers might dash and slay the young men, the weaker and unresisting part of the inhabitants, (for they are joined with the fruit of the womb, and the children,) in the general carnage on taking the city.’—

‘ And Babylon] The great city of Babylon was at this time rising to its highth of glory, while the prophet Isaiah was repeatedly denouncing its utter destruction. From the first of Hezekiah to the first of Nebuchadnezzar, under whom it was brought to the highest degree of strength and splendor, are about 120 years. I will here very briefly mention some particulars of the greatness of the place, and note the several steps by which this remarkable prophecy was at length accomplished in the total ruin of it.

‘ It was, according to the lowest account given of it by ancient historians, a regular square, forty-five miles in compass, inclosed by a wall two hundred foot high, fifty broad; in which there were a hundred gates of brass. Its principal ornaments were the temple of Belus, in the middle of which was a tower of eight stories of building, upon a base of a quarter of a mile square; a most magnificent palace; and the famous hanging gardens; which were an artificial mountain, raised upon arches, and planted with trees of the largest, as well as the most beautiful sorts.

‘ Cyrus

Cyrus took the city, by diverting the waters of the Euphrates, which ran through the midst of it, and entering the place at night by the dry channel. The river, being never restored afterward to its proper course, overflowed the whole country, and made it little better than a great morass : this and the great slaughter of the inhabitants, with other bad consequences of the taking of the city, was the first step to the ruin of the place. The Persian monarchs ever regarded it with a jealous eye ; they kept it under, and took care to prevent its recovering its former greatness. Darius Hystaspis not long afterward most severely punished it for a revolt, greatly depopulated the place, lowered the walls, and demolished the gates. Xerxes destroyed the temples, and with the rest the great temple of Belus. Herod. iii. 139. Arrian. Exp. Alexandri, Lib. vii. The building of Seleucia on the Tigris exhausted Babylon by its neighbourhood, as well as by the immediate loss of inhabitants, taken away by Seleucus to people his new city. Strabo, Lib. xvi. A king of the Parthians soon after carried away into slavery a great number of the inhabitants, and burnt and destroyed the most beautiful parts of the city. Valesii Excerpt. Diodori, p. 377. Strabo (*ibid.*) says, that in his time great part of it was a mere desert : that the Persians had partly destroyed it ; and that time, and the neglect of the Macedonians, while they were masters of it, had nearly completed its destruction. Jerom. (*in loc.*) says, that in his time it was quite in ruins, and that the walls served only for the inclosure of a park or forest for the king's hunting. Modern travellers, who have endeavoured to find the remains of it, have given but a very unsatisfactory account of their success : what Benjamin of Tudela and Pietro della Valle supposed to have been some of its ruins, Tavernier thinks are the remains of some late Arabian building. Upon the whole, Babylon is so utterly annihilated, that even the place, where this wonder of the world stood, cannot now be determined with any certainty. See also note on chap. xlivi. 14.

We are astonished at the accounts which ancient historians of the best credit give, of the immense extent, hight, and thickness of the walls of Nineveh and Babylon : nor are we less astonished, when we are assured, by the concurrent testimony of modern travellers, that no remains, not the least traces, of these prodigious works are now to be found. Our wonder will, I think, be moderated in both respects, if we consider the fabric of these celebrated walls, and the nature of the materials of which they consisted. Buildings in the East have always been, and are to this day, made of earth or clay mixed, or beat up, with straw to make the parts cohere, and dried only in the sun. This is their method of making bricks. See note on chap. ix. 9. The walls of the city were built of the earth digged out on the spot, and dried upon the place ; by which means both the ditch and the wall were at once formed ; the former furnishing materials for the latter. That the walls of Babylon were of this kind is well known ; and Berossus expressly says, (*apud Joseph. Antiq. x. 11.*) that Nebuchadnezzar added three new walls both to the old and new city, partly of brick and bitumen, and partly of brick alone. A wall of this sort must have a great thickness in proportion to its hight, otherwise it cannot stand. The thickness of the walls of Babylon is said to have been one fourth of their hight ; which seems to have been no more than was absolutely necessary. Maundrell, speaking of the garden walls of Damascus ; " they are, says he, of a very singular structure. They are built of great pieces of earth, made in the fashion of brick,

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and hardened in the sun. In their dimensions they are two yards long each, and somewhat more than one broad, and half a yard thick." And afterwards speaking of the walls of the houses; "From this dirty way of building they have this amongst other inconveniences, that upon any violent rain the whole city becomes, by the washing of the houses, as it were a quagmire." p. 124. When a wall of this sort comes to be out of repair, and is neglected, it is easy to conceive the necessary consequences; namely, that in no long course of ages it must be totally destroyed by the heavy rains, and at length washed away, and reduced to its original earth.'—

"Chap. xiv. 1. And will yet choose Israel.] That is, will still regard Israel as his chosen people; however he may seem to desert them, by giving them up to their enemies, and scattering them among the nations. Judah is sometimes called Israel: see Ezek. xiii. 16. Malach. i. 1. ii. 11. but the name of Jacob, and of Israel, used apparently with design in this place; each of which name includes the twelve tribes; and the other circumstances mentioned in this and the next verse, which did not in any complete sense accompany the return from the captivity of Babylon; seem to intimate, that this whole prophecy extends its views beyond that event.'—

" 19---like the tree abominated---] That is, as an object of abomination and detestation, such as the tree is on which a malefactor has been hanged.---Lignum, super quo fuit aliquis suspensus, cum suspendioso sepelitur.---Maimon. apud Casaub. in Baron. Exer. xvi. an. 34. num. 134. Agreeably to which Theodoret, Hist. Eccl. i. 17, 18, in his account of the finding of the cross by Helena, says, that the three crosses were buried in the earth, near the place of our Lord's sepulchre.'

In this passage his lordship does not concern himself with the truth of the story, relating to the discovery of the cross, but only quotes Theodoret, as mentioning the custom of the Jews burying their crosses. The story is indeed, from the silence of Eusebius, and many circumstances attending it, extremely suspicious, or rather an absolute fiction. Vid. Salmas. Epist. de Cruce.

" 25. To crush the Assyrian---on my mountains] The Assyrians and Babylonians are the same people: Herod. i. 199, 200. Babylon is reckoned the principal city in Assyria: ibid. 178. Strabo says the same thing; lib. xvi. sub init. The circumstance of this judgment's being to be executed on God's mountains is of importance; it may mean the destruction of Senacherib's army near Jerusalem; and have still a further view: compare Ezek. xxxix. 4. and see Lowth on this place of Isaiah.'

Every reader of taste and learning, we are persuaded, will be pleased with these extracts; especially as they relate to a book of great importance in the Christian world: we shall therefore make no apology for the length of them.

Political and philosophical Speculations on the distinguishing Characteristics of the present Century; and of the State of Legislation, Military Establishments, Finances, and Commerce, in Europe: with occasional Reflections on the probable Effects of American Independency. By Mr. Linguet. Small 8vo. 15. Fielding and Walker.

THIS little work contains a translation of a part of the *Annales Politiques, Civiles, et Litteraires du 18ieme Siecle*, written by Mr. Linguet, and is particularly distinguished for ingenious and striking sentiments on a variety of subjects, all which are of a public and interesting nature. It begins with an animated view of the state and political conduct of the countries in the several quarters of the world.

* The present century, says our author, has already given birth to a variety of unforeseen and singular events of every kind. The minority of Lewis the XVth. devoted to a series of ruinous speculations which were so much felt throughout the remainder of his reign; the creation of Russia, if we may be allowed the expression, by a legislator who may himself be said to have arisen self-created, and the revolutions which in later years have at different times shaken its throne without impeding its progress to improvement; the sudden elevation of Prussia, and the success with which an elector of Brandenburgh has supported a shock which was so fatal to Lewis the XIVth; the formation of a new imperial house, amidst a series of wars undertaken with a view to destroy it; the reconciliation of the two houses of Bourbon and Austria; the suppression of the Jesuits, which in whatever light we view it, seems to merit a place amongst the remarkable events of the present century; the humiliation of Poland, and the partition of ten of its provinces, undertaken with the greatest tranquillity by three neighbouring powers, and viewed seemingly with an eye of indifference by the rest of Europe; lastly, the revolt of the Americans, and their pretensions to independency; all these will be so many objects calculated to excite the wonder of posterity. But before we attempt to speculate on the effects which these events may be expected to produce, let us inquire into the state of the world at the very moment in which we are writing.

* Beginning with Europe, we see France in a state of humiliation from a series of external losses and disasters; and tormented within by that kind of fatigue which is inseparable from great exertions; preserving its weight in the balance of Europe, rather from the consideration arising from its extensive domains, than from its having any claims to the title of a great power; loaded with an immense national debt, which is every day accumulating, and becoming more and more an obstacle to the resources which an able minister might hope to meet with in

in that kingdom ; the chief of these resources are, perhaps, to be sought for in the youth and tractable disposition of the sovereign ;

‘ England, no sooner arisen to the meridian of glory and power, than it begins to experience the ills that result from them ; overwhelmed, as it were, by its greatness and conquests ; exposed to all the horrors of a civil war, under a prince who is universally admired for the natural lenity of his temper ; and to the ravages of luxury, notwithstanding the pattern of simplicity which this same prince exhibits to his subjects ; necessitated, whatever may be the success of the American war, to see from the present hour in her children only so many inexorable enemies or redoubtable slaves ; paying, by the most enormous taxes for the honour of holding the first rank in Europe, and by the loss of its morals, for that of being the repository of almost all the gold of the globe ; enjoying however, notwithstanding the inconceivable riches of individuals, only of an imaginary national wealth ; a wealth, which may in one moment be destroyed, and leave to its possessors only the melancholy feelings of regret, corruption, civil animosities, and despotism ;

‘ Italy, reduced to nothing, or at least to the enjoyment of a delicious climate and the reliques of its ancient magnificence, under a government which owes its present weakness to the lenity it has so long adopted ;

‘ Spain, affording only a great name and the shadow of its former power ; a shadow which is still spread over a greater portion of the globe than was ever under the dominion of the Cæsars, but which will soon give way to the influence of liberty if the Americans should preserve it ;

‘ Germany, on the eve of a revolution which for more than three centuries has taken place around it, and labouring to accelerate the moment in which its present foederal state will give way to an absolute monarchy, under which its princes will be considered only as *peers* of the Imperial court, or as its *chaplains* ;

‘ Sweden, just delivered from an aristocracy, which, like all aristocratic governments was humiliating and despotic ; and seeking for protection in the absolute authority of one man against the inconveniences of limited and divided power, it being better at any rate to be under one tyrant than many ;

‘ Poland, imbibing from its wounds a principle of activity, which will perhaps bring with it more real strength than it ever derived from its state of seeming security ; and waiting only for an hereditary sovereign to astonish, perhaps to terrify its neighbours, and to avenge itself one day or other, at their expense, for the humiliation into which it seems just now to be fallen ;

‘ Prussia and Russia, rising states, exhibiting, like Hercules from the cradle, a degree of strength, which is seldom to be met with in infancy, and having to fear only from the premature vigour they seem to announce, and which cannot fail to excite

cite the jealousy and envy of their neighbours. The latter of these, Russia, affords us a very extraordinary view of four successive female sovereigns, all of them glorious, and more especially the reigning empress. A proof this, that the Salic laws are as absurd as they are unjust. The talents for administration may be common to both sexes; and councils and support being essentially necessary to so elevated a station, a female sovereign will naturally seek for them in the opposite sex. Every throne therefore from which women are excluded, will be influenced by their intrigues, whereas those to which they have a right of succession will be supported by men: but with this essential difference, that the favourite to whom the male crown chances to be subjected, having arisen to this ascendancy through the channel of vice and intrigue, and being tempted by the uncertainty of her situation to be rapid in her acquisitions, never fails to disgrace the reign in which she governs: whereas, a woman who is consecrated by the royal unction, is directed by nobler views; conscious of the legitimacy of her elevation she derives from it a dignity of sentiment; and her own personal interest attaches her to the interest of her subjects. She enjoys more feelingly, and perhaps better, than a man would do, the glory she derives to herself and the nation, because less was expected from her. In short, the taste of her sex for great things, and the idea of its weakness, render her so much the more studious to distinguish and countenance merit.'

Mr. Linguet's observations on Asia and Africa discover the same remarkable strain of philosophical reflexion; but, what is most calculated to excite regard, is the author's speculations on the consequences that would result from the independency of America. The spirited and agreeable manner in which this interesting subject is treated, will, we doubt not, render the following quotation acceptable to every reader.

' The fate of the American colonies being now submitted to the decision of arms, it would be to no purpose to investigate the justice of their claims to independency. But I could wish to inquire of politicians in either hemisphere, whether they have seriously reflected on all the effects which such an independency may be expected to produce.

' In the first place, will not the success of the Americans be an endless source of divisions amongst themselves? From what we know of the human mind, ambition and a love of power will soon begin to actuate the operations of the congress and provincial assemblies. In all aristocratic governments there is more of the parade, but perhaps less of the reality of patriotism than under an absolute monarch. The example of seven little provinces near the Zuiderzee, which have preserved unity after success, and freedom notwithstanding their wealth, is by no means applicable to the vast and almost boundless extent of the American colonies. Holland, deriving not only the luxuries

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but even the necessaries of life from other countries, would seem to be restrained from corruption by the frugal hand of nature herself; but this is not the case with America: nor have the Americans the same motives to revolt that formerly influenced the Dutch, who were groaning under the most oppressive tyranny. Nor will they, like the Dutch, be able to maintain one common interest and an unity of plans and operations; but will find a thousand objects for rivalship arising the moment their independency becomes acknowledged, and their commerce free and uninterrupted. In short, without having had occasion for, or perhaps without producing a Brutus, they will soon meet with a Cæsar, and will then feelingly regret under the weight of a national despotism, the yoke of a distant government which had strength sufficient to protect, though it was too weak to oppress them.

' In the next place, the first manœuvre of the Americans as independent states, will be to open an asylum to Europeans; and this will be an endless source of emigration from the old to the new world. The crowd of active and restless minds, whom the hopes of a better fortune, and the dawn of liberty in a rising state, may attract to the western hemisphere, will not fail to multiply the seeds of disorder there; they will carry with them their vices, their avidity, their aversion to repose as well as to useful labour, and their facility to adopt new projects. In short, they will be found to afford more accomplices to the ambition of a tyrant, than useful promoters of agriculture and commerce.

' But this is not all. It is well known how baneful such transplantations are to the generation which experiences them; and they will be more especially so in America, where cultivation is already extended over the best and most fertile parts of the continent. The new comers will be admitted only to the refuse of the ancient inhabitants, and of course will be obliged to take up their abode on some unfruitful soil, or in those swamps which are so fatal to the stranger. And here the emigrants, weakened by a change of nourishment and climate, and oppressed by penury and disease, will soon be rendered odious by their complaints, and suspicious by their murmurings, till at length they will ficken and die, lamenting the error that drew them to so inhospitable a shore. Their posterity will probably be few in number, so that although Europe will have lost, America will be hardly said to have gained them: and the former being in this manner evacuated, and having constantly those fiscal charges to support, with which the preceding reigns will not have failed to load their posterity, the contributions must necessarily be increased in proportion as the number of contributors is diminished; and who knows to what catastrophes this unfortunate remnant may be reduced by an excess of misery and oppression?

' Supposing however these Speculations to be ill founded, and that the new world should be able to procure from its own stock

stock a population, which shall not materially affect the rest of the universe, still it must be acknowledged, that America, when well peopled, will no longer have any occasion for the productions or assistance of Europe. Its climate, modified even in its rudest parts by the hand of labour, and rendered profitable in others by an industrious cultivation, will soon enable it to dispense with the dangerous and fatiguing commerce of our seas. Its inhabitants, surrounded by seas which abound with fish; masters of the richest mines; in the neighbourhood of the West Indies; and performing in two months, with winds that are constantly in their favour, voyages which are always tedious, and very often dangerous, to European ships; receiving without trouble, and without danger, on the one hand sugar, indigo, and the most delicious fruits; and on the other spices, precious stones, and fine linen; and thus drawing to them the riches and luxuries of the two hemispheres, will soon become the masters of our destiny. It will be then from the necessity of things that we shall depend on them, more than ever they depended on us, through the rage, or if you will, the wisdom of our prohibitive laws. It will be no longer by Cairo or the Cape of Good Hope, that we shall procure the treasures of Africa, or the perfumed productions of Asia; but from factories established in the seas of America—And alas! what return shall we be able to make for these things to the lords of Brazil, and the proprietors of Peru?

‘ But their abounding with gold and diamonds will be far from constituting the whole of their superiority over us; they will add to these, all the powers which states, as well as individuals, derive from the vigour of youth and a consciousness of prosperity. Their splendor being the effect of a rapid revolution; and not having passed through the slow and almost imperceptible gradations which have marked the rise of other nations, they will find themselves on a sudden in the full possession of maturity, and this, with all the energy of a youthful constitution. Even their intestine divisions will perhaps have the salutary effect of preventing the too speedy progress of corruption amongst them.

‘ Then, they will soon aim at crushing the languid powers of Europe: they will come to astonish and conquer their confused metropolis, deplored in indigent old age the ingratitude of her children; or if they should not deign to avenge the evils she occasioned to their predecessors, she will owe her safety to her weakness. She will not be conquered by them because she will be no longer an object worthy of subjection. The rude and barbarous state into which she will be fallen, will serve only to disgust the possessors of the most brilliant empire the art of politics has as yet given birth to.

‘ The time of such a revolution is uncertain; but it will be inevitable if America should become flourishing and independent. We leave to the politicians of Europe to determine how far re-

son and justice and humanity will permit them to accelerate or retard its accomplishment.—They are to judge too whether the present generation in concurring towards it, will avoid more ills than they render certain to posterity; whether it is still in their power to prevent it; and whether our ministers, absorbed in their little speculations of the day, have not been too inattentive to a revolution which would seem to be more interesting and critical, than any which the annals of the world can present us with from the time of its civilization.'

Upon the supposition of American independency, these observations seem to be no less just than ingenious; but, perhaps, there is at present more improbability that such an event will take place, than there might be at the time when the author wrote these remarks. At any rate, the consequences above suggested must be considered as a distant prospect; and there is reason to think that should it ever be realized, the event will prove far from advantageous to Europe in general, as well as to the nation most essentially interested to oppose the efforts of American ambition.

Our author's remarks on the present state of legislation in Europe are particularly severe. He observes, that, except Prussia, Sardinia, and Russia, the sovereigns of which have attempted some improvements, there is hardly perhaps one nation that has a code of laws founded on reflexion, or which is agreeable either to reason or humanity. His opinion of the military establishments in Europe is almost equally unfavourable to the policy on which they are founded.

On the subject of finances we meet with the following passage, which favours more of sarcastic petulance than of just and candid reflexion.

' Clear, simple taxes, the produce and extent of which might have been easily stated, would have been too alarming to the subject. Were it proposed to an individual to give up a quarter of his possessions to his sovereign, he would consider the proposer as a plunderer and a tyrant. The aim of ministers has therefore been to levy, by duties on a thousand different articles, a sum of money, which would terrify the people were it to be collected by a single tax. The act of parliament by which a new tax is imposed, serves to stifle discontent; and thus the pockets of the subject, in the course of every year, are insensibly drained of half their revenue. In this ingenious manœuvre, which is so insulting to the human mind, consists the whole secret of financing.'

These Speculations in general abound with good sense, as well as refined observations, though, in some instances, the author appears to be too much influenced by ingenuity and novelty of reflexion.

An Account of the Scarlet Fever and Sore Throat, or Scarlatina Anginosa; particularly as it appeared at Birmingham in the Year 1778. By William Withering, M. D. 8vo. 1s. 6d. Cadell.

THE present alarming frequency, if not the novelty, of this disease in the western parts of England, renders it an object worthy the particular attention of all who are engaged in medical practice; and we are therefore glad to find that its nature, and the method of cure, are investigated with so much precision in the treatise now before us, which contains an account of the disease as it appeared at Birmingham, in the year 1778. Its invasion at that place happened about the middle of May; and in the beginning of June, the disorder increased in many of the towns and villages in the neighbourhood. It was preceded by some cases of the genuine ulcerated sore throat, and accompanied in its course through the summer by the hooping-cough, the measles, the small-pox, and several instances of the true quinsy. It continued with unabating force and frequency to the end of October; though it varied in some of its symptoms as the air became more cold. In the beginning of November it was rarely met with, but towards the middle of that month, when the temperature of the air changed, it resumed in great measure the same appearances, which it had distinguished it in the former part of the year.

But it is necessary that we present our readers with the author's description and history of the disease.

'It affected children,' says he, 'more than adults; but seldom occurred in the former under two years of age, or in the latter when more than fifty. In children the number of boys and girls that suffered from it was nearly equal, but in adults the number of female patients considerably exceeded that of the male; probably because the former were more employed in attendance upon the sick, and consequently more exposed to the infection.'

'On the first seizure the patients feel an unusual weariness, or inaptitude to motion; a dejection of spirits, and a slight soreness, or rather stiffness in the throat; with a sense of straitness in the muscles of the neck and shoulders as if they were bound with cords. In a few hours chilly fits take place, generally alternating with flushing heat; but at length the heat prevails altogether. The patients now complain of slight head-aches, and transitory fits of sickness. They pass a restless night, not so much from pain, as from want of inclination to sleep.'

'The next day the soreness in the throat increases, and they find a difficulty in swallowing, but the difficulty seems less occasioned

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casioned by the pain excited in the attempt, or by the straitness of the passage, than by an inability to throw the necessary muscles into action. A total disrelish to food takes place, and the sickness frequently arises to a vomiting. The breathing is short and often interrupted by a kind of imperfect sigh. The skin feels hot and dry, but not hard; and the patients experience frequent, small, pungent pains, as if touched with the point of a needle. Towards evening the heat and restlessness increase; the breath is hot and burning to the lips; thirst makes them wish to drink, but the tendency to sickness, and the exertions necessary to frequent deglutitions are so unpleasant, that they seldom care to drink much at a time. This night is passed with still greater inquietude than the former. In the morning the face, neck, and breast, appear redder than usual; in a few hours this redness becomes universal, and increases to such a degree of intensity, that the face, body, and limbs, resemble a boiled lobster in colour, and are evidently swollen. Upon pressure the redness vanishes, but soon returns again. The skin is smooth to the touch, nor is there the least appearance of pimples or pustules. The eyes and nostrils partake more or less of the general redness; and in proportion to the intensity of this colour in the eyes, the tendency to delirium prevails.

Things continue nearly in this state for two or three days longer, when the intense scarlet gradually abates, a brown colour succeeds, and the skin becoming rough, peels off in small branny scales. The tumefaction subsides at the same time, and the patients gradually recover their strength and appetite.

During the whole course of the fever, the pulse is quick, small, and uncommonly feeble. The bowels regular in their discharges. The urine small in quantity, but scarcely differing in appearance from that of a person in health. The submaxillary glands are generally enlarged, and rather painful when pressed by the fingers.

The tongue is red and moist, at the end and at the sides, but drier in the middle, and more or less covered with a yellowish brown mucus. The velum pendulum palati, the uvula, the tonsils, and the gullet as far as the eye can reach, partake the general redness and tumefaction. I never saw any real ulceration in these parts, but sometimes collections of thick mucus, particularly on the back of the oesophagus, greatly resembling the specks or sloughs in the putrid sore throat, but these are easily washed away by any common gargle.—After the fever ceases, it is not uncommon to have abscesses form on one or both sides of the neck under the ears, but the matter easily discharges itself through the ruptured teguments, and they heal in a few days without much trouble.—

The above is a picture of the disease in its most usual appearance; but it too frequently assumes a much more fatal form.

In children, the delirium commences in a few hours after the first seizure. The flesh is intensely hot; the scarlet colour appears

pears on the first or second day, and they die very early on the third.

' In others who survive this rapid termination, when the scarlet turns to brown, and you would expect their recovery, the pulse still remains feeble and quick, the skin becomes dry and harsh, the mouth parched, the lips chapped and black; the tongue hard, dry, and dark brown, the eyes heavy and sunk; they express an aversion to all kinds of food, and extreme uneasiness upon every the least motion or disturbance. Thus they lie for several days, nothing seeming to afford them any relief. At length a clear amber-coloured matter discharges in great quantities from the nostrils, or the ears, or both, and continues so to discharge for many days. Sometimes this discharge has more the appearance of pus, mixed with mucus. Under these circumstances when the patients do recover, it is very slowly; but they generally linger for a month or six weeks from the first attack, and die at length of extreme debility.'

' In adults, the rapidity of the fever, the delirium, &c. is such that they die upon the fourth or fifth day, especially if a purging supervenes. Some survive to the eighth, or to the eleventh day; in all these the throat is but little affected: the eyes have an uncommon red appearance, not that streaky redness which is evidently occasioned by the vessels of the cornea being injected with red blood, but an equable shining redness, resembling that which we remark in the eye of a ferret. But notwithstanding this morbid appearance in the eye, the strongest light is not offensive. This appearance may often be discovered, by lifting up the upper eyelid, some hours before it shews itself in the part of the eye that is usually visible, and it is of some consequence to attend to this circumstance, as it greatly influences the event of the case.'

' Besides the full scarlet colour described above, there are frequently small circular spots of a livid colour about the breast, knees and elbows. The patients are extremely restless, clamorous, and desirous to drink; but after swallowing one or two mouthfuls, upon taking another, seem to forget to swallow, and let it run out at the corners of the mouth; whilst others spurt it out with considerable force, and are very angry if urged to drink again. In these cases, the scarlet colour appears very soon after the attack, but in an unsettled and irregular manner; large blotches of red, and others of white intermixed and often changing places. The pulse from the very beginning so quick, so feeble, and so irregular, that it is hardly possible to count it for half a minute at a time.—It is needless to add, that the greater part of those who laboured under these dreadful symptoms died. A few recovered, and others fell into a state of debility bordering upon ideotism, from which they were rescued by time and generous living.'—

Such was the disease during the hot months, but in October the scarlet colour of the skin became less frequent, as well as

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continued a shorter time. In many patients this symptom could not be observed; but in others, especially adults, a few small red pimples, with white pellucid heads, appeared on the more tender parts of the skin. The inside of the throat was so much tumefied, as to render deglutition difficult and painful; and in some the disease was evidently propagated down the trachea. From the throat and nostrils were occasionally discharged large quantities of viscid mucus and purulent-like matter, which in some was accompanied with white or ash-coloured sloughs, that had been separated from the fauces and tonsils. Under this autumnal appearance, the fever generally had a favourable termination on the fifth, eighth, or eleventh day, but was sometimes protracted to a much later period by the formation of large and painful abscesses.

After delivering the sentiments of various medical authors on the Scarlet Fever, Dr. Withering proceeds to specify the diagnostic symptoms of the disease; a distinction the more necessary, as this disorder bears a resemblance to some others of the febrile kind, from which however it differs in respect to the method of cure.

The author has made some ingenious remarks on the causes and nature of the disease, so far as they tend to elucidate the curative indications; and he has given his opinion of the latter with great judgement, under a variety of heads, of which we shall lay before our readers a few of the most important.

‘ BLOOD-LETTING. Plenciz and Navier advise us to use the lancet. The former in more general practice, but the latter confines it to cases wherein the inflammatory symptoms run very high. He directs to bleed in the arm, but in case of delirium or coma, to open the jugular vein.

‘ Our own countryman Morton, says we should not bleed without evident reason.

‘ Indeed such was the state of the pulse with us during the summer months, that I never saw a case in which blood was taken away: nor would it be easy to conceive with what view the boldest, or the most ignorant practitioner would have dared to attempt it; for in those cases where the inflammation upon the surface is very great, the loss of blood can only contribute to the further depletion of the larger vessels, and thereby increase the debility and faintness which already exist in a most alarming degree; for the small vessels accumulating the blood more in consequence of their own action, than from the pulse of the heart, would not be affected by the usual mode of blood letting; and the extent of the inflammation is much too great to allow us to have recourse to topical bleedings.

‘ Sometimes where the fiery redness of the eyes and the state of delirium seemed to demand the application of leeches to the temples,

temples, I have seen them applied; but never with any good effect. In one instance where the constant rejection of every thing that was swallowed, even simple water, and the pain in the stomach during the efforts, seemed to indicate an inflammation in that organ, blood was taken away, notwithstanding the feebleness of the pulse. The blood was fizzy. The bleeding was repeated; but no very evident advantage accrued to the patient. I think therefore we may conclude that when the scarlet colour upon the skin is intense, we cannot expect to benefit either from topical or general bleedings.

* In the autumn when the scarlet colour of the skin was seldom very intense, and often did not appear at all, the tumefaction of the fauces was generally much greater, and the pulse considerably more firm. In this case, if the patient was threatened with suffocation, if violent head-ache, or if peripneumonic symptoms pointed out the expediency of blood-letting, it was sometimes done; but still with less advantage than one would have expected in almost any other situation; and similar symptoms in other patients were much more effectually relieved by

* VOMITING. It is very remarkable that neither Navier nor Plenciz, after having entered more particularly into the method of cure than any other writers, have never so much as mentioned the use of emetics.—Vomiting seems to be the remedy of nature: it stands foremost in her efforts to throw off the cause of the disease: it most amply fulfils the indications arising both from a consideration of the cause and of the effects. If we want to dislodge a poison from the fauces, and the mucous membrane of the nose, and to prevent its descent to the stomach, how shall we do it so effectually as by emetics? if the poison already acting upon the nervous system, destroys the equilibrium of the circulating powers, how can we so readily restore that equilibrium as by emetics? Does not the experience of every day confirm their efficacy in a variety of disorders dependant upon local congestions?

* But not to proceed further with questions that cannot fail to be answered in the affirmative, I will venture to assert that the liberal use of emetics, is the true foundation for successful practice in the scarlet fever and sore throat:

* In the very first attack, a vomit seldom fails to remove the disease at once—if the poison has begun to exert its effects upon the nervous system, emetics stop its further progress, and the patients quickly recover. If it has proceeded still further and occasioned that amazing action in the capillaries, which exists when the scarlet colour of the skin takes place, vomiting never fails to procure a respite to the anxiety, the faintness, the delirium.

* In autumn when the throat was more affected; when the tumefaction of the fauces was such that the patients could not swallow but with the utmost difficulty: when the peripneumonic

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symptoms threatened suffocation, and bleeding withheld its accustomed aid; an emetic opened the gullet, and unloaded the lungs, so that deglutition became easy, and respiration free.

‘ But it is necessary to add, that a vomit only sufficiently strong to evacuate the contents of the stomach, is by no means adequate to these effects. The vomit must be powerful, and in ordinary cases repeated once in forty-eight hours. The patients never fail to express the relief they find after the operation, and the physician soon discovers it in the countenance and in the pulse. As to the formulæ of emetics the practitioner may vary it as he pleases; but I generally combine the tartar emetic with the ipecacuanha, that the purgative property of the one may be obviated by the nauseating quality of the other, at the same time that I wish to secure a certain violence of action upon the system.

PURGING. I consider the action of purgatives as altogether repugnant to the curative indications in this disease. If the poison is received into the system in the manner I suspect; the operation of a purge, instead of discharging it, can only promote its diffusion along the alimentary canal—but waving that consideration, let us enquire what benefit can be expected from purgatives. Their most obvious operation is the emptying of the guts, and thereby lessening the tension of the abdominal muscles. But we have shewn that the anxiety, the debility, the faintness, are in a great measure owing to the want of fullness in the larger blood-vessels; and a want of pressure upon them will produce the same effects. Hence the necessity of bandage when we hastily remove the water in an ascites—through the whole course of the disease, the belly is in general very regular in its discharges; but if a purging spontaneously supervenes, the patients sink so amazingly fast, that it is not within the reach of art to support them. Under these circumstances I have known a person so little indisposed as to dine below stairs one day, and yet upon a purging supervening, to die before the next day noon. Sauvage after a vomit advises purges; but he adds that the patients very often died.’

The treatise concludes with six cases, which are distinctly related, and afford strong proof of the author's judicious attention to the progress of this disease, become peculiarly interesting, not only from its daily advancement over the circumambient counties, but from the dangerous disorders by which it is frequently succeeded.

The

The Practice of Navigation, on a New Plan: by means of a Quadrant of Difference of Latitude and Departure; and an easy and true Method of bringing Departure into Difference of Longitude, and vice versa, without the Use of a Variety of Nautical Tables, or any Knowledge in Trigonometry: the whole calculated to instruct the most common Capacity in this useful Branch of Knowledge. By James Rymer, S. R. N. 4to. 5s. boards. Evans.

MR. James Rymer, S. R. N. (i. e. Schoolmaster in the Royal Navy, we suppose) gives the following whimsical account of his work in the preface.

‘ If this little treatise has any merit, the world will soon discover it. If it has *none*, it might be uncharitable to treat it with contempt.

‘ I dedicate its utility to the young and ignorant; and solicit indulgence from men of science and genius. If I pretended to raise its value by depreciating books which contain systems of mathematical navigation, I should hold myself guilty of irreverence and disrespect to the memory of many great and worthy names.

‘ Indeed I should do wrong to recommend, much more to extol it, any further than it proved of utility to myself, when the *scheme* first occurred to me. At that time, I had not the smallest systematical knowledge in navigation; and often wondered at my own ignorance, when I reflected upon the length of time I had been at sea. I had often heard them talk of difference of latitude and departure, allowance for lee-way, variation of the compass, heave of the sea, the action of tides and currents, without in the least comprehending what was meant. All of a sudden, one day, at sea, I was determined, by some means or other, to learn how to work a day’s work, and keep a reckoning. I got a Daily Assistant, a Mariner’s Compass, a Robertson’s Elements, &c. and applied myself diligently for about two hours—when my head began to ach, and my ideas became confused: I put away the books—yaun’d—scratch’d my temples—went to bed—rav’d—, and, the present work is the result of the dreams of that night. Whoever doubts what I assert, does me an injury: but, as I allow of an universal toleration of belief and sentiment in all trivial matters, I can readily forgive it.’

From this uncommon kind of a preface, we were far from being prejudiced in favour of this little tract; and on a perusal, had no reason to quit our first suspicions of it. This new plan of Mr. James Rymer, S. R. N. consists in a method of solving the cases of plain-sailing by means of lines drawn on the faces of a quadrant, and in a method of turning de-

Departure into difference of longitude, with a view to the solution of the cases in Mercator's sailing. Each leg or radius of the quadrant is divided into 90 equal parts, and from several of the points of division in each radius, lines are drawn parallel to the other radius on the face of the quadrant; these lines serve to measure the difference of latitude and departure by tracing them to the numbers on the two radii. Between the same points of division, several concentric quadrantal arcs are drawn; and, by tracing these to the edge or radius, is to be found the distance of any point on the face of the quadrant from the center, which represents the distance sailed in any case. The outer arch of the quadrant is also divided in 90 equal parts for degrees, and into 8 equal parts for rhumbs, to the principal of which radii are drawn from the center of the quadrant; and these lines represent the track of the ship on any course.—By means of all these lines then, it is evident that the cases in plain-sailing may be solved by bare inspection, to a tolerable degree of nearness.

His method of changing departure into difference of longitude, is this: he finds the middle latitude, and, by a table, how many miles to a degree of longitude in that latitude; also, according to this proportion, how many degrees of longitude answer to the miles in the departure. This method of estimating the longitude, is too erroneous to be depended on in practice, and therefore can be of little or no use. As to the method by the quadrant, for plain-sailing, it is not more expeditious, nor nearly so accurate, as a traverse-table; and therefore it can be of little use in practice. We would not, however, omit to remark, that the inspection of this quadrant may be useful to give beginners, in an easy and familiar manner, a clear notion of the nature and cases of plain-sailing.

A Vindication of some Passages in the Fifteenth and Sixteenth Chapters of the History of the Decline and Fall of the Roman Empire.
By the Author. 8vo. 2s. 6d. Cadell.

MR. Gibbon, in the latter part of the first volume of his Roman History, treating of the progress of Christianity, very properly observes, that its triumph over the established religions of the earth was owing to the convincing evidence of the doctrine itself, and to the ruling providence of its great Author. But immediately afterwards he assigns five secondary causes for this astonishing event, derived from the passions of the human heart, and the general circumstances of mankind. By this concession some of the friends of Christianity conceived,

that

that he had invalidated the evidence of its divine origin, and placed it on the footing of those impostures, which have made their way in the world by human means. Others affirmed, that in his account of Christianity he had misrepresented several ancient writers, and had been guilty of many inaccuracies in his quotations. These charges have been brought against him in a variety of Answers, Apologies, and Examinations.

Under these circumstances Mr. Gibbon paid a proper attention to the manœuvres of the adversary. ‘ I sent, he says, for these publications ; for I have never affected, indeed I have never understood the stoical apathy, the proud contempt of criticism, which some authors have publicly professed... Besides the strong and natural impulse of curiosity, I was prompted by the more laudable desire of applying to my own, and the public, benefit, the well-grounded censures of a learned adversary, and of correcting those faults, which the indulgence of vanity and friendship had suffered to escape without observation.’

One of his most violent antagonists on this occasion was Mr. Davis, the author of a tract, entitled *An Examination of the 15th and 16th Chapters of the History of the Decline and Fall of the Roman Empire.* This writer accused Mr. Gibbon of perverting the ancients, and transcribing the moderns. These were serious imputations, affecting his credit as an historian, and his reputation as a scholar. In this publication he has therefore undertaken to vindicate his honour. The first article of impeachment, with the answer to it, is as follows :

“ The remarkable mode of quotation which Mr. Gibbon adopts must immediately strike every one who turns to his notes. He sometimes only mentions the author, perhaps the book ; and often leaves the reader the toil of finding out, or rather guessing at the passage. The policy, however, is not without its design and use. By endeavouring to deprive us of the means of comparing him with the authorities he cites, he flattered himself, no doubt, that he might safely have recourse to misrepresentation.” Such is the style of Mr. Davis ; who, in an another place, mentions this mode of quotation “ as a good artifice to escape detection ;” and applauds, with an agreeable irony, his own labours in turning over a few pages of the Theodosian Code.

“ I shall not descend to animadvert on the rude and illiberal strain of this passage, and I will frankly own that my indignation is lost in astonishment. The fifteenth and sixteenth chapters of my history are illustrated by three hundred and eighty-three notes ; and the nakedness of a few Notes, which are not accompanied by any quotation, is amply compensated by a much greater number, which contain two, three, or perhaps four distinct references ; so that upon the whole my stock of quotations which

which support and justify my facts cannot amount to less than eight hundred or a thousand. As I had often felt the inconvenience of the loose and general method of quoting which is so falsely imputed to me, I have carefully distinguished the books, the chapters, the sections, the pages of the authors to whom I referred, with a degree of accuracy and attention, which might claim some gratitude, as it has seldom been so regularly practised by any historical writers. And here I must confess some obligation to Mr. Davis, who, by staking my credit and his own on a circumstance so obvious and palpable, has given me so early an opportunity of submitting the merits of our cause, or at least of our characters, to the judgment of the public. Hereafter, when I am summoned to defend myself against the imputation of misquoting the text, or misrepresenting the sense of a Greek or Latin author, it will not be in my power to communicate the knowledge of the languages, or the possession of the books, to those readers who may be destitute either of one or of the other, and the part which they are obliged to take between assertions equally strong and peremptory, may sometimes be attended with doubt and hesitation. But in the present instance, every reader who will give himself the trouble of consulting the first volume of my History, is a competent judge of the question. I exhort, I solicit him to run his eye down the columns of notes, and to count how many of the quotations are minute and particular, how few are vague and general. When he has satisfied himself by this easy computation, there is a word which may naturally suggest itself; an epithet, which I should be sorry either to deserve or use; the boldness of Mr. Davis's assertion, and the confidence of my appeal will tempt, nay, perhaps, will force him to apply that epithet to one or the other of the adverse parties.

* I have confessed that a critical eye may discover some loose and general references; but as they bear a very inconsiderable proportion to the whole mass, they cannot support, or even excuse a false and ungenerous accusation, which must reflect dis honour either on the subject or on the author of it. If the examples in which I have occasionally deviated from my ordinary practice were specified and examined, I am persuaded that they might always be fairly attributed to some one of the following reasons. 1. In some rare instances, which I have never attempted to conceal, I have been obliged to adopt quotations which were expressed with less accuracy than I could have wished. 2. I may have accidentally recollect ed the sense of a passage which I had formerly read, without being able to find the place, or even transcribe from memory the precise words. 3. The whole tract (as in a remarkable instance of the second Apology of Justin Martyr) was so short, that a more particular description was not required. 4. The form of the composition supplied the want of a local reference; the preceding mention of the year fixed the passage of the annalist, and the reader was guided

guided to the proper spot in the commentaries of Grotius, Valesius or Godefroy, by the more accurate citation of their original author. 5. The idea which I was desirous of communicating to the reader, was sometimes the general result of the author or treatise that I had quoted; nor was it possible to confine, within the narrow limits of a particular reference, the sense or spirit which was mingled with the whole mass. These motives are either laudable or at least innocent. In two of these exceptions my ordinary mode of citation was superfluous; in the other three it was impracticable.²

The author illustrates these remarks by some examples, which for the sake of brevity we are obliged to omit.

The following paragraph is worthy of notice, as it not only gives a proper account of a celebrated work, intitled, *Thesaurus Temporum Eusebii Pamphili, interprete Hieronymo, &c.* but completely vindicates Mr. Gibbon against the accusation of his adversary.

‘*A gross blunder* is imputed to me by this polite antagonist, for quoting under the name of Jerom, the chronicle which I ought to have described as the work and property of Eusebius; and Mr. Davis kindly points out the occasion of my blunder, that it was the consequence of my looking no farther than Dodwell for this remark, and of not rightly understanding his reference. Perhaps the historian of the Roman empire may be credited, when he affirms, that he frequently consulted a Latin chronicle of the affairs of that empire; and he may the sooner be credited, if he shews that he knows something more of this chronicle besides the name and the title-page.

‘Mr. Davis, who talks so familiarly of the Chronicle of Eusebius, will be surprised to hear that the Greek original no longer exists. Some chronological fragments, which had successively passed through the hands of Africanus and Eusebius, are still extant, though in a very corrupt and mutilated state, in the compilations of Syncellus and Cedrenus. They have been collected, and disposed by the labour and ingenuity of Joseph Scaliger; but that proud critic, always ready to applaud his own success, did not flatter himself, that he had restored the hundredth part of the genuine Chronicle of Eusebius. “Ex eo (Syncello) omnia Eusebiana excerptimus quæ quidem deprehendere potuimus; quæ, quanquam ne centesima quidem pars eorum esse videtur quæ ab Eusebio relicta sunt, aliquod tamen justum volumen explorare possunt.” (Jos. Scaliger *Animadversiones in Græca Eusebii in Thesauro Temporum*, p. 401. Amstelod. 1658. While the chronicle of Eusebius was perfect and entire, the second book was translated into Latin by Jerom, with the freedom, or rather licence, which that voluminous author, as well as his friend or enemy Rufinus, always assumed. “Plurima in vertendo mutat, infulcit, præterit,” says Scaliger himself, in the *Prolegomena*, p. 22. In the persecution of Aurelian, which has

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has so much offended Mr. Davis, we are able to distinguish the work of Eusebius from that of Jerom, by comparing the expressions of the Ecclesiastical History with those of the Chronicle. The former affirms, that, towards the end of his reign, Aurelian was moved by some councils to excite a persecution against the Christians; that his design occasioned a great and general rumour; but that when the letters were prepared, and as it were signed, divine justice dismissed him from the world. Ηδη τις βελαις ως αν διωγμον καθ' ημων εγειρειν ανεκκινειτο. πολυς τε νη ὁ παρα πασι τερι τετε λογος. μελλοντα δε ηδη κατ σχεδον ειπειν ταις καθ' ημων γραμμασιν υποσημειωμενον, θεια μετεστιν δικη. Euseb. Hist. Eccles. I. vii. c. 30. Whereas the Chronicle relates, that Aurelian was killed after he had excited or moved a persecution against the Christians, "cum adversum nos persecutionem movisset."

' From this manifest difference I assume a right to assert; first, the expression of the chronicle of Jerom, which is always proper, became in this instance necessary; and secondly, that the language of the fathers is so ambiguous and incorrect, that we are at a loss how to determine how far Aurelian had carried his intention, before he was assassinated. I have neither perverted the fact, nor have I been guilty of a gross blunder.'

An observation, which has been already mentioned, is very properly illustrated by Mr. Gibbon in the following extract:

' After a short description of the unworthy conduct of those apostates who, in a time of persecution, deserted the faith of Christ, I produced the evidence of a Pagan proconsul, and of two Christian bishops, Pliny, Dionysius of Alexandria, and Cyprian. And here the unforgiving critic remarks, "that Pliny has not particularized that difference of conduct (in the different apostates) which Mr. Gibbon here describes; yet his name stands at the head of those authors whom he has cited on the occasion. It is allowed indeed that this distinction is made by the other authors; but as Pliny, the first referred to by Mr. Gibbon, gives him no cause or reason to use *them*," (I cannot help Mr. Davis's bad English) "it is certainly very reprehensible in our author, thus to confound their testimony, and to make a needless and improper reference."

' A criticism of this sort can only tend to expose Mr. Davis's total ignorance of historical composition. The writer who aspires to the name of historian, is obliged to consult a variety of original testimonies, each of which, taken separately, is perhaps imperfect and partial. By a judicious re-union and arrangement of these dispersed materials, he endeavours to form a consistent and interesting narrative. Nothing ought to be inserted which is not proved by some one of the witnesses; but their evidence must be so intimately blended together, that as it is unreasonable to expect that each of them should vouch for the whole, so it would be impossible to define the boundaries of their respective property. Neither Pliny, nor Dionysius, nor Cyprian,

men-

mention all the circumstances and distinctions of the conduct of the Christian apostates; but if any of them was withdrawn, the account which I have given would, in some instance, be defective.

‘ Thus much I thought necessary to say, as several of the subsequent misrepresentations of Orosius, of Bayle, of Fabricius, of Gregory of Tours, &c. which provoked the fury of Mr. Davis, are derived only from the ignorance of this common historical principle.’

Having, in a variety of instances, repelled the furious, and, as he calls them, the feeble attacks of Mr. Davis, the author thus proceeds to the rest of his antagonists.

‘ If I am not mistaken, Mr. Apthorpe was the first who announced to the public his intention of examining the interesting subject which I had treated in the two last chapters of my History. The multitude of collateral and accessory ideas which presented themselves to the author insensibly swelled the bulk of his papers to the size of a large volume in octavo; the publication was delayed many months beyond the time of the first advertisement; and when Mr. Apthorpe’s Letters appeared, I was surprised to find, that I had scarcely any interest or concern in their contents. They are filled with general observations on the study of history, with a large and useful catalogue of historians, and with a variety of reflections, moral and religious, all preparatory to the direct and formal consideration of my two last chapters, which Mr. Apthorpe seems to reserve for the subject of a second volume. I sincerely respect the learning, the piety, and the candour of this gentleman, and must consider it as a mark of his esteem, that he has thought proper to begin his approaches at so great a distance from the fortifications which he designed to attack.

‘ When Dr. Watson gave to the public his Apology for Christianity, in a series of letters, he addressed them to the author of the Decline and Fall of the Roman Empire, with a just confidence that he had considered this important object in a manner not unworthy of his antagonist or of himself. Dr. Watson’s mode of thinking bears a liberal and philosophical cast; his thoughts are expressed with spirit, and that spirit is always tempered by politeness and moderation. Such is the man whom I should be happy to call my friend, and whom I should not blush to call my antagonist. But the same motives which might tempt me to accept, or even to solicit, a private and amicable conference, dissuaded me from entering into a public controversy with a writer of so respectable a character; and I embraced the earliest opportunity of expressing to Dr. Watson himself, how sincerely I agreed with him in thinking, “that as the world is now possessed of the opinion of us both upon the subject in question, it may be perhaps as proper for us both to leave it in this state.”

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64 Gibbon's *Vindication of his History of the Roman Empire.*

The author vindicates himself against this polite and ingenuous adversary, in one or two instances, and then goes on in this manner :

‘ Far be it from me, or from any faithful historian, to impute to respectable societies the faults of some individual members. Our two universities most undoubtedly contain the same mixture, and most probably the same proportions, of zeal and moderation, of reason and superstition. Yet there is much less difference between the smoothness of the Ionic and the roughness of the Doric dialect, than may be found between the polished style of Dr. Watson, and the coarse language of Mr. Davis, Dr. Chelsum, or Dr. Randolph. The second of these critics, Dr. Chelsum of Christ Church, is unwilling that the world should forget that he was the first who sounded to arms, that he was the first who furnished the antidote to the poison, and who, as early as the month of October of the year 1776, published his *Strictures* on the Two last Chapters of Mr. Gibbon’s History. The success of a pamphlet, which he modestly styles imperfect and ill-digested, encouraged him to resume the controversy. In the beginning of the present year, his *Remarks* made their second appearance, with some alteration of form, and a large increase of bulk : and the author, who seems to fight under the protection of two episcopal banners, has prefixed, in the front of his volume, his name and titles, which in the former edition he had less honourably suppressed. His confidence is fortified by the alliance and communications of a distinguished writer, Dr. Randolph, &c. who, on a proper occasion, would, no doubt, be ready to bear as honourable testimony to the merit and reputation of Dr. Chelsum. The two friends are indeed so happily united by art and nature, that if the author of the *Remarks* had not pointed out the valuable communications of the Margaret professor, it would have been impossible to separate their respective property. Writers who possess any freedom of mind, may be known from each other by the peculiar character of their style and sentiments : but the champions who are enrolled in the service of authority, commonly wear the uniform of the regiment. Oppressed with the same yoke, covered with the same trappings, they heavily move along, perhaps not with an equal pace, in the same beaten track of prejudice and presentment. Yet I should expose my own injustice, were I absolutely to confound with Mr. Davis the two doctors in divinity, who are joined in one volume. The three critics appear to be animated by the same implacable resentment against the historian of the Roman empire : they are alike disposed to support the same opinions by the same arts ; and if in the language of the two latter the disregard of politeness is somewhat less gross and indecent, the difference is not of such a magnitude as to excite in my breast any lively sensations of gratitude. It was the misfortune of Mr. Davis that he undertook to write before he had read. He set out with the stock of authorities which he found in

in my quotations, and boldly ventured to play his reputation against mine. Perhaps he may now repent of a loss which is not easily recovered; but if I had not surmounted my almost insuperable reluctance to a public dispute, many a reader might still be dazzled by the vehemence of his assertions, and might still believe that Mr. Davis had detected several wilful and important misrepresentations in my two last Chapters. But the confederate doctors appear to be scholars of a higher form and longer experience; they enjoy a certain rank in their academical world; and as their zeal is enlightened by some rays of knowledge, so their desire to ruin the credit of their adversary is occasionally checked by the apprehension of injuring their own. These restraints, to which Mr. Davis was a stranger, have confined them to a very narrow and humble path of historical criticism; and if I were to correct, according to their wishes, all the particular facts against which they have advanced any objections, these corrections, admitted in their fullest extent, would hardly furnish materials for a decent list of errata.'

In a postscript the author takes notice of an anonymous pamphlet, which was published against his History in the course of the last summer, under the title of *A Few Remarks, &c.* by a Gentleman. But his animadversions are confined to a few pages; as he observes, that 'the heavy mist of prejudice and superstition, which has in a great measure been dispelled by the free enquiries of the present age, still continue to involve the mind of his adversary; that he fondly embraces those phantoms (for instance an imaginary Pilate) which can scarcely find a shelter in the gloom of an Italian convent; and that the resentment which he points against him, might frequently be extended to the most enlightened of the protestant, or, in his opinion, of the heretical critics.'

The admirers of our excellent historian cannot fail of being extremely pleased with this masterly Vindication.

FOREIGN ARTICLES.

Corn. Wilh. de Rhoer, *Ieti et Advocati Groningo Omland. Dissertationes de Effectu Religionis Christianæ in Jurisprudentiam Romanam. Fasciculus Primus. 8vo. Groningæ.*

THAT Christianity has influenced the Roman legislation, is generally known; but to take an accurate survey of the causes and effects of this influence, requires not only an intimate acquaintance with the legal polity of the Roman state, and with history, but also a long and laborious investigation. This task has been successfully performed in the present work, whose author has blended the fruits of a well-digested and extensive erudition, with the result of profound meditation. He accordingly deserves the attention of lawyers, historians, and politicians.

He has divided his work into a number of Dissertations, of which six are now published in this first volume, and the remainder reserved for future publication.

The first Dissertation contains a Preliminary Discourse on the Influence of Religion on States in general, and on the Influence of Christianity in particular. Among the Romans, religion operated rather on the constitution of the state than on private laws. The Romans separated morality and religious rites, and considered the latter as the bands of civil Society. The Christians, on the contrary, regarded morality preferably to rites. Hence the aversion of the Romans to the Christians.

The second Dissertation treats of such laws enacted by Constantine the Great, and his successors, as did, or did not, originate in Christianity.

The alterations successively made in the laws, from religious principles, were sometimes dictated by such different opinions concerning morality and church-discipline, as happened then to prevail; sometimes by prospects on the former fate of the Christians; and sometimes by political views, concealed by the emperors under the mask of religious purposes.

When the seat of the empire was transferred to Constantinople, that new metropolis was, by degrees, infected with Persian manners; and the emperors were, after the fashion of the Persian court, adored, and styled divinities. Christianity was indeed at Constantinople more able to counteract the despotism then prevailing, than it had formerly been at Rome, where the influence of the Christian religion was more confined; yet that religion could not prevent or mitigate the severity of the penal laws increased by despotism. It even happened to increase the rigour of some punishments, as the clergy applied the laws of Moses to Christianity. Some species of punishment, such as crucifixion, and gladiatorial combats, were abolished or commuted by Christianity. The laws against astrologers, thieves who robbed graves, and those concerning the mitigation of imprisonment, arose from historical reasons derived from Christianity. Constantine increased the authority of the clergy; and mitigated the power of fathers over their children, from political views. The emperors often founded their laws on that of Moses, or on other parts of the Bible, and often expressed them in scriptural words.

The third Dissertation treats of the Power of the Clergy, and of its Influence on Legislation. It is remarkable, that the laws were not inserted by the emperors into their codes, till after they had been revised and amended by synods. The Christian clergy had therefore a more powerful influence on civil government than the clergy of any other religion. They applied the ecclesiastical constitution of the Jews to themselves, and claimed some peculiar prerogatives as granted them by God. Their authority was supported by prevailing ignorance and superstition. Our author thinks with Montesquieu, the authority of the clergy hurtful to republics, but very useful to monarchies bordering on despotism. Thus the clergy, in the Roman empire, supply the want of fundamental laws, as appears from the instance of Ambrosius, and the insurrection at Thessalonica; yet the clergy have unjustly been charged with every evil and mischief, though it ought rather to have been revered for having interwoven the love due to our fellow-creatures with the system of civil laws. Neither were the clergy so ignorant in point

of politics, as it has often been imagined. They have, indeed, by degrees, substituted Christian simplicity to political refinements, and thus made civil government more consonant to the spirit of Christianity. Their jurisdiction often prevented bad designs of sovereigns and their ministers. By their censura morum, they purged the Roman law of the remains of paganism, such as brothels, prohibited books, magical arts, games, &c. If from a prejudice of the unlawfulness of shedding blood, they often screened criminals from capital punishment, their intercession as often supported the poor and weak against the powerful and great.

The fourth Dissertation treats of that natural Equality of Men and Citizens, introduced by Christianity into the Roman Law. No part of Christian ethics has had a greater influence on those laws, than that concerning our duties to our fellow-creatures, and especially the love we owe them. This appears from the laws of Christian sovereigns; hence the rise of the laws in favour of the poor, the sick, and orphans; laws procured by the clergy: to widows too, and minors, several immunities were granted. Servitude was mitigated; emancipation promoted by the clergy; the rights of the female sex, regarding hereditary successions, marriage, &c. were increased: but whether illegitimate children were gainers or losers by these revolutions, is still matter of doubt. The limitation of paternal power was rather effected by ethics than by Christianity.

The fifth Dissertation treats of the Civil State of those who disented from the prevailing Religion both among the Romans and the Christians. The religion of the Romans was interwoven with their political constitution, and rather regarded their temporal interests; they thought that every nation ought to have her own national gods, who were occasionally worshipped even by the Romans themselves on their journeys. They considered their own gods as benefactors, whom they obtruded on no other nation or individual. They tolerated all men, except atheists, whom they deemed bad and dangerous citizens. The Christians having no such national gods, were mistaken for atheists by the Romans, and persecuted accordingly. The Christians, in their turn, afterwards adopted the same principles, and persecuted heretics. The Romans, in tolerating other religions, considered whether the votary of any foreign religion performed the duties of an honest man; which, they supposed would be done by every worshipper of any national gods. The Christians, on the contrary, thought none but Christians acquainted with the duties of an honest man. As Christianity spread farther, the hatred to all heresies increased, and was zealously inflamed by the clergy. When virtue afterwards became an object of civil laws, religious and civil duties were confounded. The chief objects of the Roman law, were Jews, Heathens, and Heretics. The Jews were treated with greater severity under Christian sovereigns; and many laws, relating to marriage, adultery, incapacity for public employments, were enacted to their prejudice. The ecclesiastical laws were yet more severe. They were, however, suffered to retain their own sabbath, their own judges, and patriarchs. Before the reign of Justinian, it was already thought lawful entirely to extirpate heathenism, though many secret heathens remained even at court. Justinian forbade them to teach philosophy. Heretics were first mentioned by the Christian Roman legislation; but heresy was, under different emperors, very differently defined. The laws enacted by such emperors as were themselves

deemed heretics, were expunged in both codes. Heresy was punished as a crime of offended divine and human majesty; and every transgression of the will or laws of the sovereign were referred to this head. The principle of the Jewish polity were applied to the determination of the punishment of heresy; the heretics were accused of sedition and witchcraft, and burnt, together with their books. The hatred against them was increased by the commotions and trouble which arose from differences concerning religious tenets. The state was yet further embroiled, when the chiefs of the church began to employ the force of arms. Heretics were considered as aliens and strangers, and of course excluded from all the rights of citizens.

The sixth Dissertation treats of the Influence of Christianity on Marriage Laws. Here our author enters on the consideration of the laws relating to particular objects. The Romans had considered marriage as a mere civil institution; the Christian sovereigns on the contrary, referred it to religion: the influence of the clergy on these laws proved afterwards hurtful. Betrothlings became now perfectly obligatory, and marriage more sacred and more indissoluble. The prerogatives attributed by the clergy to celibacy, induced the Christian sovereigns to repeal the ancient penal laws against celibacy, at the persuasion of the interested clergy. Widowhood became more respected, and second marriages became odious to the legislature. With regard to the prohibited degrees, the Christian legislators adopted both the Mosaic and the Roman laws. As both these laws happened to coincide on this head, the Christian legislators had no occasion to change the Roman laws in this respect. Divorces were only more limited by Constantine; and persons of unequal ranks were allowed to intermarry.

Though all these observations cannot be pronounced new and original, they are here judiciously collected, digested, and arranged. The style is frequently dry, and sometimes obscure.

La Richesse de Hollande. 2 Vols. 4to. Londres.

THE first volume of this useful work treats of the commerce and navigation of Holland, and their progress from the earliest times to the peace of Westphalia, when they had arrived at an amazing height; of the present state of the Dutch commerce, and the causes of its former uncommon extent and prosperity. The second volume contains a minute and accurate enquiry into the causes of the decline of that commerce in latter times, and into the means by which it might be recovered.

The extent and importance of the commerce of Holland during its first period, seem rather to have been exaggerated by our author, who attempts to prove, that Holland was already a flourishing trading nation before it became a sovereign republic. In the next section he displays the rapid increase of its commerce and navigation, the rise of its powerful East India Company, the acquisition of their distant settlements, and the spreading of the Dutch flag over all the seas.

The most flourishing period of their East India Company was the time of the conclusion of the peace of Westphalia. At that time the stock of the proprietors yielded them annually 22 per cent. on an average. But these dividends almost continually decreased in latter

Tatter times. From 1649 to 1684, they yielded only $17\frac{1}{2}$; from 1721 to 1756, they rose to $20\frac{1}{2}$; and from 1756 to 1774, they fell to $15\frac{3}{8}$ per cent.

The number of Dutch vessels employed in the herring-fishery, amounted in 1601 to 1500; in 1735 it had decreased to 250; in 1747 to 100; in 1773 to 163; and in 1775 this branch of fishery would have been entirely abandoned, if the States general had not decreed a bounty of 500 florins to every vessel employed in it.

The whale-fishery is here very minutely described. In former times from 160 to 200 vessels were employed in it. It now employs about 150; 27 other vessels are fitted out for killing sea-dogs. The profit of this fishery is often very precarious. The common expense of fitting out a vessel for the whale-fishery, amounts to 10,000 florins, or, by other accounts, to 12,500 florins. If it returns with only two or three whales, the employer loses 3500 florins.

Here we also meet with a minute account of the ancient fates of the settlement at Surinam, and of the frequent insurrections of the Negroe slaves there; but less accurate and satisfactory as to the present state, population, and trade of that country. Coffee was first planted there by one Hansbach, a German. Its other produce consists in sugar, cacao, cotton, and tobacco of a quality inferior to that of Virginia. In 1775, fifty four sail entered there from Holland, ten of them imported 2356 slaves. During the same year, sixty-three sail returned from Surinam to Holland, with a cargo of 18 millions pound weight of coffee, 15,200,000 pound weight of sugar, 600,000 pound of cacao, and 150,000 pound of cotton.

The settlement of Berbice appears to be in a very confused state: those of Demerary and Essequebo are slightly mentioned, and those at Curaçao and St. Eustacia are entirely omitted. Berbice was in 1724 already declining, when a company in Holland resolved to collect a stock of 1600 shares, of 2000 florins each, in order to assist that settlement: but their design proceeded so slowly that in 1774, no more than 941 of these shares were collected; whose price is accordingly now sunk to 200 florins.

The account of the trade of Holland with the other countries of Europe, is very short; that of the decay of many Dutch manufactures appears to be more complete. The trade with Rhenish oak timber has ceased, from the waste of the forests on the Rhine. Holland, however, still imports some timber from the Neckar. The once extensive trade of the Dutch in books and paper, has likewise been greatly hurt by the great number of paper mills erected of late years in France and Brabant. Zaandam is said to have lost about one hundred saw mills within thirty years: as a great quantity of timber is now imported from Norway and Sweden, in planks and boards ready sawed.

The Dutch trade in tobacco has also greatly declined. Holland formerly manufactured from 5 to 7000 rolls (from 350 to 400 pounds weight each) of Brazil-tobacco only: that sort is now almost unknown in Holland. Its trade with France has a dangerous rival in the city of Hamburgh. Of all the coffee, sugar, and indigo exported in 1770 from Bourdeaux, three-fourths were shipped for Hamburgh, and one-fourth only for Holland.

Vol. II. The decline of the Dutch trade is by our author chiefly ascribed, 1. To the competition and rivalry of other nations, especially the English. 2. To the great number and variety of taxes and

Elogi di Galileo Galilei e di Bonaventura Cavalieri. Milano.

An interesting Eulogy on two very illustrious mathematicians, by their learned countryman F. Frisi.

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*Voyage Pitturesque de Paris, ou Indication de tout ce qu'il-y-a de plus beau dans cette Ville, en Peinture, Sculpture, et Architecture, par M. D***.* 12mo. Paris.

A faithful and sensible guide for travellers who wish to know and visit all the various master-pieces of painting, statuary, and architecture actually extant in Paris.

MONTHLY CATALOGUE.

POLITICAL.

An Examination into the Conduct of the present Administration, from the Year 1774 to the Year 1778. And a Plan of Accommodation with America. 8vo. 1s. 6d. Almon.

THIS examiner, after censuring, in various instances, the conduct of administration in the war with America, proceeds to delineate a plan for the settlement of our disputes with the colonies. For this purpose he proposes that we should remove our troops from every part of America, except Halifax, Quebec, and St. Augustine: at the same time declaring a suspension of all hostilities with British America, both by sea and land, and granting the inhabitants of that country a free trade to any part of the globe: that the prerogative of declaring peace and war should remain in the king of Great Britain; every other sovereign power within America being vested in the congress, upon the footing in which it now stands. Having mentioned these general propositions, the author next attempts to invalidate such objections as may be made to this scheme of union, which he also represents as the most advantageous to both countries.

The Public Welfare: or, an infallible Method of paying off the National Debt of England; affording a perpetual Supply for every Exigence of Government, without levying any Tax; and rendering Men as happy as Riches can make them. By M. D—z. 8vo. 1s. 6d. Hookham.

The subject of this pamphlet is a method of discharging the national debt, which the author proposes to accomplish by opening state-banks in the capital cities of England, whither all persons might deposit their money under the following terms:

• 1st. That such individuals as chuse to put out any sums of money, shall have a right to come upon those banks, for the interest of their money, only after twenty years have been fully expired since the day it was deposited.

• 2d,

' 2d, That after the expiration of the twenty years, the interest shall begin to take place, and that this interest shall then form an annuity of 30 per cent.'

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The Letters are equally animated and sarcastic.

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her assisting us with a powerful fleet and army for subjugating America. By the cession of this island, and a perpetual alliance between Great Britain and Russia, the author endeavours to shew that both these nations would reap considerable advantage, the former in her wars with France or Spain, and the other in those with the Turks.—The third letter is addressed to the judges of the court of King's Bench, and advises that felons should be obliged to work in the coal and lead mines, instead of being sent on board the hulk.

POETRY.

Pieces selected from the Italian Poets, by Agostino Isola, Teacher of the Italian Language, and translated into English Verse by some Gentlemen at the University. 8vo. 3s. sewed. Robson.

These pieces are taken from the works of Metastasio, Petrarch, Tassoni, Ariosto, Tasso, and Guarini *. The editor informs us, that he delivered these, and many other pieces of Italian poetry to some gentlemen of the university of Cambridge, who undertook to translate them; and that he hoped to publish a much larger collection; but having not received the translations he expected, he determined to print such as were already sent him; though it gave him great concern to find, that he could not have the pleasure of adorning his volume with translations from other poets of the first character in Italy. We shall oblige our readers with a cantata from Metastasio.

* Placido zeffiretto,

Se trovi il caro oggetto,
Digli che sei sospiro,
Ma non gli dir di chi.

Limpido ruscelletto,

Se mai l'incontri in lei,
Dille che pianto sei,
Ma non le dir qual ciglio
Crescer ti fe così.

FEARFUL LOVE.

* Gentle Zephyr, as you fly,

If you kiss my fair one's ear,

Whisper soft that you're a figh;

But from whose heart she must not hear.

Limpid rill, if e'er my love

Near thy gurgling runnel rove;

Murmur that from tears you rise;

But tell her not from whose sad eyes.

This cantata turns upon two of these pretty conceits, in which the Italian poets are peculiarly happy. The translators have acquitted themselves with reputation; but not one of them has subscribed his name to his performance.

* The editor calls him repeatedly Guarino, but for what reason he does not inform us.

An Heroic Epistle to Sir James Wright. 4to. 1s. 6d. Bew.

The author, who is a warm admirer of lord Chatham, takes occasion, from a late political controversy, to satirize lord Bute and Sir James Wright; but particularly the latter, whom he addresses with unceremonious freedom, but in poetical language.

The Nativity of our Saviour. A Poem. By the rev. Samuel Hayes, M. A. 4to. 1s. 6d. Dodsley.

The shepherds attend their flocks near Bethlehem; a choir of angels descend from heaven, and announce the glad tidings of salvation. This circumstance leads the author to consider the blessings of redemption, and the gratitude which is due to heaven for these inestimable favours. In the latter part Mr. Hayes answers this objection of the unbeliever: why did Christ appear in such a humble station? — This poem is not inferior to the author's former publications.

The Sadducee. A Poem. Occasioned by several Publications, and particularly Disquisitions relating to Matter and Spirit, by Joseph Priestley, LL. D. F. R. S. 1s. Fielding and Walker.

This writer, who is probably a methodist, but certainly no poet, vehemently declaims against the impiety of Dr. Priestley; and treats him and his controversy with Dr. Price as petulantly, as a certain epigrammatist treated the "wicked Will. Whiston," and his attempts to discover the longitude.

Party Satire satirized. A Poem. 4to. 1s. 6d. Bladon.

The design of this piece is to shew, that political satire, like every other species of poetry, has its just limits; and that it should never presume to exceed the bounds of loyalty and decency. This very salutary advice is communicated in that sort of rough, energetic style, which distinguishes the compositions of a tremendous bard, who has for some time past amused himself with scourging John Wesley, Captain Parolles at Minden, the Scotch Junto, and other objects of his indignation. But whether the author of this piece be the same impetuous hero, assuming an air of moderation, for some private reasons, or a very different man, we shall leave his readers to determine.

An Ode to the Warlike Genius of Great Britain. Second Edition.
By W. Tasker, A. B. 4to. 2s. Dodsley.

In this Ode the author pursues the following plan: he addresses the genius of Britain, takes a retrospective view of some of our ancient warriors, particularly Edward the Black Prince, and Henry V. and their achievement at Cressy and Agincourt; he then turns his eye to the several camps, which have been lately formed in different parts of the kingdom. The prospect of the camp at Cox-heath gives him an opportunity of saying some gallant things of the duchess of Devonshire, as one of the descendants of the celebrated duke of Marlborough. The view of

the camp at Wilton, near Salisbury Plain, introduces several stanzas on Stonehenge and the druids. In speaking of the camp at Winchester, he pays a compliment to Dr. Warton and the Winchester scholars; from an account of the Devonshire militia he takes occasion to lament the death of colonel Ackland; and, in the conclusion, he addresses himself, in a high strain of panegyric, to the spirit of lord Chatham.

These are the outlines of Mr. Tasker's performance. In his digressions he has imitated the style and manner of Pindar; and though he has not the fire and sublimity of that celebrated bard, he has a laudable share of the spirit and genius of lyric poetry.

Verses on the Death of Col. Ackland. With some Letters to a noble Lord. Particularly on the Advantages arising from the Newfoundland Fishery, to Great-Britain and Ireland. 4to. 1s. 6d. Brown.

The short and frivolous effusion of a mean elegiast; accompanied with some letters to lord North, from a flimsy politician.

An Elegy on the Death of Samuel Foote, Esq. By Boschereccio.
4to. 1s. 6d. Kearsly.

A lamentation, in which the province of Melpomene is usurped by her sister Thalia.—Annexed is an Ode on his majesty's birth-day, the production certainly, of none of the Muses.

C O N T R O V E R S I A L.

A Free Discussion of the Doctrines of Materialism, and Philosophical Necessity, in a Correspondence between Dr. Price and Dr. Priestley. 8vo. 6s. boards. Johnson.

As we have already given * our readers a particular account of the principal subjects, discussed in this volume, we shall content ourselves at present with some general observations on what we conceive to be the real state of the controversy.

Dr. Priestley is right in his general notion, that thought may be connected with certain systems of matter; and this is sufficient to constitute souls, without adding substance; an idea taken wholly from matter, and leading to nonsense, wherever it is used; but he is wrong in excluding solidity, which is no more inconsistent with thinking, than extension, repulsion, or attraction.

In pursuing this notion he runs into Berkeleyism, and maintains what neither Hartley nor Michell ever dreamt of.

Nerves, vibrations, &c. are only instruments of thinking: how this is connected with any of them, suspended, revived, or restored, is unknown. If the same consciousness be annexed to any parcel of matter, it is the same being or person, raised or revived: mens cujusque, est quisque.

Space and duration are merely abstract ideas. With respect to liberty, there are a thousand different cases, where no motive can be supposed to determine the choice. Choosing here is not an effect without a cause; the power itself is the cause. This

* See Crit. Rev. for March, April, and September last.

must belong to the first cause, and be communicable, as implying no contradiction, like that of communicating self-existence.

If these ingenious writers had read King's Origin of Evil and the Notes, they might perhaps have saved some trouble both to themselves and their readers, and have avoided repetitions.

They are to be commended for their candor in conducting the controversy; but they do not seem to be sufficiently sensible, how far the two subjects are at present above the reach of our faculties.

In these and the like disquisitions, we should confine ourselves to facts, allow the evidence of our senses, and give the history of appearances, as Locke and Newton generally did, without attempting to discover the cause, the modus, or the nature of the thing itself, which adds nothing to our knowledge, and commonly misleads the enquirer.

D I V I N I T Y.

The Conversion of Sinners the greatest Charity. Being the Substance of a Sermon, preached on the 19th of November, at St. Peter's, Cornhill, before a Society for promoting Religious Knowledge amongst the Poor. By H. Venn, A. M. 8vo. 6d. Crowder.

From these words, Psal. cxix. 136.—‘Rivers of waters * run from mine eyes, because they keep not thy law’—the author takes occasion to describe the ignorance, the depravity, and the wretchedness of the poor; and to recommend them to the care and compassion of the society.

Among other circumstances, to which he ascribes the growth of infidelity, he mentions the publication of blasphemous writings; but particularly the circulation of Voltaire’s Works, in six-penny numbers. He expresses his indignation at some of the impious tenets of this writer, and is extremely offended at him for saying ‘man is but a mite, and our world the cheese, on which he lives.’

Letters to a Lady inclined to enter into the Communion of the Church of Rome. By William Law, M. A. 8vo. 1s. 6d. H. Payne.

A pious tract, breathing a catholic spirit, and consisting chiefly of answers to the lady’s questions, respecting her safety in the church of England, the lawfulness of communicating with a schismatical church, the want of a sufficient authority, to which she might absolutely resign her own thoughts and reasonings; with other points of a private nature.

An Antidote to Popery, or the Protestant’s Memory jogged in Season, by several Narratives and Facts. 12mo. 3d. Mathews.

This publication contains an account of the persecutions of the protestants in the reigns of Henry VIII. and queen Mary;

* פֶלְגִי, rivi. This metaphor is common in other languages. Lachrymarum ribus. Ovid. Un torrent de larmes. Fenel. Telem. A flood of tears.

the Romish persecutions in Ireland ; the popish treasons and conspiracies in England ; the persecutions in France, in 1562 and 1572 ; five letters on some superstitious exhibitions at Lisbon [written by G. Whitefield, and published in 1755] and a list of the most material errors of the church of Rome.

Whitefield's description of the ridiculous exhibitions at Lisbon is the best part of this publication. The preceding narratives are short and superficial ; and discover the usual ferocity and inhumanity of mankind in former times, rather than the genius and spirit of popery in the present age.

M E D I C A L.

An Essay on the Consequences attending injudicious Bleeding in Pregnancy. By George Wallis, M. D. 8vo. 1s. 6d. Bell.

As the advantage or detriment of blood-letting must be entirely relative to the deficiency or superabundance of the vital fluid, the effects of that operation will vary in different constitutions ; and hence it never can be indiscriminately and safely used in all cases, for alleviating the complaints of pregnant women. This principle the author enforces by physiological arguments, which he places in a clear light.

A Treatise on the Malignant Angina : or Putrid and Ulcerous Sore-Throat. To which are added, some Remarks on the Angina Trachealis. By J. Johnstone, M. D. 8vo. 1s. 6d. Becket.

The principal part of this treatise, we are informed, was published five years ago, as an inaugural dissertation, at Edinburgh. It contains a succinct review of what has been written on the malignant angina, and the angina trachealis, accompanied with pertinent remarks, and useful practical observations.

M I S C E L L A N E O U S.

The Panegyric of Voltaire, written by the King of Prussia, and read at an extraordinary Meeting of the Academy of Sciences and Belles Lettres at Berlin, 26th November, 1778. 8vo. 1s. 6d. Murray.

We are told by the translator of the king of Prussia's performance, that it was composed by his majesty after he had begun to withdraw his troops from Silesia, and before he returned to take up his winter quarters in that country. The piece, therefore, is not only remarkable in being the panegyric of a poet written by a prince, but is further distinguished by being written by that prince amidst the cares, the fatigues, and the disappointments of the field. The king at the same time that he writes the eulogium of Voltaire, gives a short analysis and criticism of the various performances of this celebrated writer : so that his panegyric will afford an agreeable supplement to those who are possessed of Voltaire's works, as it contains an account of them by one who has long made their study one principal object of his literary pursuits. Besides these circumstances, what cannot fail to render this little work interesting, it presents us with several curious

anec-

anecdotes concerning the writings, the life, and death of Voltaire, which are no where else related, and which nobody who was less concerned than the king of Prussia in whatever befel the philosopher of Ferney, could be so exactly informed of.

The English translation of this piece does justice to the French original, preserving the sense, and maintaining the spirit unimpaired.

Case of William Brereton, Esq. late Commander of his Majesty's Ship Duke. 4^{to}. 3*s.* 6*d.* Robson.

We cannot peruse the Case of this naval gentleman without feeling those emotions of sympathy, which naturally arise in every humane breast, when the character and fortune of any person have suffered from apparent severity. We are informed that captain Brereton, who commanded the Duke man of war in the engagement off Ushant on the 27th of July last, behaved in such a manner as procured him the approbation of admiral Keppel; and after the above mentioned action, the same mutual intercourse, as formerly, subsisted between him and the other captains of the fleet. On the 24th of August, however, two days after the fleet had sailed from Plymouth on a second cruize, he was informed by captain Walsingham, who purposely came on board the Duke, that while the fleet was at Plymouth, unsavourable reports had been circulated of his behaviour in the time of the engagement. Anxious to vindicate his reputation by such means as the situation of the fleet would admit, he requested of admiral Keppel, that an enquiry should be made into his conduct. A court of enquiry was accordingly appointed, which, as we learn from this publication, not restraining itself within the limits prescribed by law, proceeded to exercise the prerogative of a court-martial, and not only condemned him upon vague and contradictory evidence, but deprived him of his command. The case is drawn up with precision as well as force of argument, and merits attention.

An Introduction to English Grammar. By Joshua Story. 12*mo.*
No Price. Newcastle. Charnley and Atkinson.

Dr. Lowth's incomparable Introduction to English Grammar has produced a multitude of *imitations*. Mr. Story's is one of the best we have seen. His examples of impropriety of expression, which are very numerous, are thrown into the latter part, to be rectified by a reference to the preceding rules.

Euterpe; or, Remarks on the Use and Abuse of Music, as a Part of modern Education. 4^{to}. 1*s.* 6*d.* Dodsley.

It is universally acknowledged, that music has a powerful effect on the human passions; that it is able to soothe the mind, in its greatest perturbations; to inspire it with serenity and joy; and to elevate the soul to heaven. Timotheus, when he touched his lyre, made Alexander start impetuously from his seat, and snatch his armour*. A modern master of the chord is said to

* Nam, concinente Timotheo, velut furens ad arma profluit Alexander. Rhodig. Lect. Antiq. ix. 8.

have

have driven Eric, king of Denmark, to rage, and to have made him kill his faithful and favourite servants. Nieuwentyt relates, that an Italian, by his various modulations, could cause distraction and madness. Nay, we are told, that a famous old musician could tame lions and tygers; could soften the rocks; could stop the course of rivers, could detain the rapid winds, and lead the oaks and elms into a *country dance*.—Such being the efficacy of music, the author of this essay endeavours to shew, that, when it is under proper regulations, directed by taste and judgement, it may be applied to the noblest purposes; may be made an elegant and useful part of education; may be the means of improving the heart, and alluring it to the love of moral harmony, virtue, and religion. But he observes, ‘that if singing has any power over the soul, it must arise from its assisting sentimental expression; that if music be too complicated, the sense is confounded, and the effect destroyed: in a word, that the true *pathetic* is only to be found in *simplicity*. Whatever may be the state of music in the present age, thousands who frequent operas, oratorios, and concerts, are no better judges of music, than the rural audience which attended old *Orpheus*. Our author therefore, without doubt, has some reason, when he exclaims in these terms: ‘How great the degeneracy of those times, when the unthinking daughters of dissipation turned with a tearless eye from the sweet persuasion of a *Sheridan*, and a *Harrop*; and the relentless sons of folly lent but a careless ear to the unrivalled excellence of a *Fischer*, and a *Lamotte*’!

The author of this essay, who seems to be a young writer, has shewn an excellent taste for the true principles of harmony, and a laudable zeal for the honour and improvement of his favorite art.

An Essay on Human Nature. 12mo. No Price. Carlisle. For the Author.

In this essay the author endeavours to shew, that there are certain natural impulses, feelings, faculties, or sentiments, impressed upon all beings, whether inanimate, animal, or human:—such as that of attraction and gravitation common to inanimate bodies; that of hunger, self-preservation, and propagation, common to animals and men; the approbation of our species, the discernment of the agreement and disagreement between our ideas, words and actions, and reflection with its concomitant reason, common only to men;—and that in a conformity to these laws, peculiar to each particular species of beings, consist the regularity and just order of the inanimate bodies in the solar system, the proper pursuits of the animal, and the proper conduct of the human species, each tending to the perfection of their respective nature. The author proposes his sentiments with modesty and perspicuity.

